

अलंकरितुजालेन गच्छ मे दयस गणिं पुंरं व ॥ श्री उपदेव मा लतां ल गच्छं ग मा हि दु म्ब  
नी प रि न्द नि अ ल ड्डा ज ॥ अ स्फ र स द्वा द ए ॥ ज्ञ नि द्य प हि अ अ य ए ॥ म ए ण म र व म उ म अ र ब ॥ ज्ञा ण व  
य ण वि णि ग द्वा द य ण ॥ १ ॥ भ ड्ड म इ अ ज ए त इ ह्ने त धु अ ह र मा द्वा इ न्द ल उ क हि न्द ड्डा वी त रा ग ता मु द्द  
ध क नी कु ली वा ण ॥ २ ॥ त त्त्व ता वे मा ह र उं र  
न र्ध बा ला व व ध म र ड्ड म ॥ ३ ॥ ॥ अ क्रि त र  
न क ड्ड न वि स ड्डा नि धि र ग म्भ व धे त श  
ल ता व धा मा ला र्वा वृ ति न रं वृ ष क ता त  
ग धा ज्ञा र ए ण ॥ ४ ॥ म र्म न ग म्भ न र व धे ज्ञा म  
म णि म र्म व ह्ने न वि रि क्ता ॥ ५ ॥ त र्म न र त न ल हि अ वि क्ता ग ण क्त धे र न ना य ॥ ६ ॥ म अ म

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A STUDY  
OF THE  
GUJARĀTĪ LANGUAGE  
IN THE 16TH CENTURY (V.S.)

with special reference to the MS. *Balāvabodha to Upadesamālā*

BY

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## PREFACE

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My best thanks are due to the Trustees of the British Museum for allowing me to use and publish the manuscript, and to Dr L. D. Barnett for kindly helping me to decipher some of its most difficult parts.

I am also indebted to all the authors whose works have been useful to me in the preparation of this volume but particularly to Professor and Mrs. Turner the authors of the famous *Comparative and Etymological Dictionary of Nepali*, which is in fact a comparative and etymological dictionary of the Indo Aryan Languages, to Professor J. Bloch, Professor S. K. Chatterji, Dr. Siddheshwar Varma, Professor N. B. Dixita and Dr. Baburam Saksena whose works were a source of inspiration to me in my research.

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T. N. DAVE.

GUJARAT COLLEGE  
AHMEDABAD  
January 1935.

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# CHIEF ABBREVIATIONS

## MISCELLANEOUS

c	governs *(used in connection with postpositions)	lw	loan word
der	the grammatical derivative	p, pp	page or pages
eg	for example	vol	volume
ex	example	>	phonetically becomes
ext	is extended to or extended as suits the context	<	is phonetically derived from
ie	that is	*	shows hypothetical form
§	paragraph	?	means the explanation is doubtful

Transliteration etc For Old Languages the transliteration system of the Royal Asiatic Society is followed

For Modern languages the International Phonetic Script is used generally

For further abbreviations see the title-pages of the MS and of the Index

# THE GRAMMAR

## Introduction

In the following pages an attempt is made to classify and where practicable, to explain from grammatical point of view the Old Gujarātī forms available from an Old Gujarātī MS named *Upaleśamālā-bālārabodha*, lying in the British Museum Oriental Department and described in the catalogue under the name of OR 2114 B, Foll 40-95 (1-56), in the list of Gujarātī MSS. It is a prose commentary in OG of the Pkt verses named *Upaleśamālā* composed very early by a Jain ascetic named Dharmadasarājī. The commentary, the subject of the present study is made by a Jain ascetic named Nanna Sūri the pupil of Śrī Sivadeva Guru the head of the Karamṇa section of the Jain church, at Srīmbhanakapura (the present Cambay, about lat 22° 25', long 72° 6' N in India see the map of Gujarat in *LSI*, vol ix) in the year 1513 vs (i.e. AD 1457). The present copy was made by a Jain ascetic named Guṇavardhana the pupil of the commentator, for the study of a pious lady Vṛṇaka (VG Vṛṇi) the wife of one Saḥa Rūpicandra and it was finished on Sunday, the 10th day of the bright half of the month of āṣo (see the index) in the same year.

The MS is written in neat Devanagari hand of the Jain style the commentary following each Pkt verse or a group of verses, and it is extremely carefully punctuated throughout. Not only are the sentences and clauses separated by one or more vertical lines but the words and phrases are separated by one or two small thin vertical strokes on the top line, thus affording the reader the material to get a better idea of the grouping and phrasing of words of the then language than any other MS written without such a system of punctuation. Examples —



whole indef pron or a l; it is not *te* as a def article and as an adj (6) is not separated from the following subst while as a pers or demonstr pron (13) it is

The vowels *e* and *o* after a cons are shown in most cases by drawing a vertical line on the left of the cons instead of by showing it above the cons while *āi* and *āu* are shown by writing one vertical stroke to the left and one matra above the cons The cons *kh* is written as *s* (that is *ख* as *प*) in many words but as *kh* (*ख*) in some Roughly the Skt lws are written with *kh* (*ख*) and OG words are written as *s* (*प*) while *s* (*प*) in Skt words is always written *s* (*प*) It should be noted that some MG words borrowed from Skt words having *s* have the sound *kh* e.g. *harakh*

The language seems to be a fair representative of the spoken language of Central Gujarat of that time excepting perhaps the presence in the MS of a large number of Skt lws which are sure to occur in any religious book dealing with abstract thought The proportion of Sanskrit lws in the MS however is not perhaps much greater than that in the language of the present well educated Gujarati speaker That there was no attempt to write literary language of artificial character is shown by the fact that it is written in prose is meant as is shown by the title for the relatively less educated class and that it was in fact used by a woman as her textbook For the literary artificial prose of about the same age see GOS No XIII pp 92 130

We are thus not very far from truth when we state that the material from the MS is fairly representative of the language spoken among the cultured classes in Central Gujarat in the sixteenth century of the Vikrama Era

### Pronunciation

**Vowels**—All OI vowels except *r* *l* *āi* *āu* are found in the initial medial and final positions in OG words while the above Sanskrit vowels and *h* appear in Sanskrit lws only More than one vowel come together in all parts of the word but more markedly towards the end There is no apparent hesitation as regards the quantity of the vowel and where it is apparent it is significant for example emphatic and unemphatic words *luu* *luta* *luntau* *huta* etc apart from this the only hesitation is seen in groups *uu* *uu* written also *ju* *ju* For historical reasons the nasal vowels are long in the body of the word though there are a few short vowels also

while both short and long vowels are frequent at the end, the short are more numerous.

*Consonants*—These occur in the initial and medial positions. There seems to have been some difference in the pronunciation of *d* as some OG *-d* (< *-dd* ) > MG *-d* while the rest OG *-d* (< old *-d* ) > MG *-r* e.g. OG *śīdmi* > MG *śīdi* but OG *paṭu* > MG *pire*.

*Nasals*—The only nasals used in OG are *n* *ṇ* *m*, the last two occur initially as well as medially, while the first occurs only medially.

*Semi-vowels*—Both *y* and *r* occur medially, but *i* occurs initially and *o*

*The Lateral* *-l* comes initially as well as medially, but there seems to be a difference (somewhat similar to *-d* above) in its pronunciation as some of the OG *-l* > MG *-l* (when the OG *-l* < MI *-l* ) while the rest OG *-l* (< MI *-ll* ) > MG *-l* e.g. OG *bālu* > MG *bāle* but OG *halī* > MG *halī*.

*The Tapped* *-r* occurs initially and medially.

*The Sibilant*—OG has only one sibilant *s* which occurs initially and medially.

*The voiced Aspirate* *-h* occurs initially and medially.

*Conjuncts*—Consonants are not conjoined excepting *h* which is sometimes joined with a nasal or with *r* where the intermediate *-a* is dropped owing to the exceptional nature of the word as *kaṇḥi* *hrai* (see index). It seems it had a weak pronunciation in such a combination as it has disappeared in Modern Gujarati from such words. *r* is also combined as a second member with *t* *d* *dh* and *p*.

*Note*—Generally the consonants do not appear at the end but we have no means of knowing whether the words written as ending in *-a* were really pronounced as ending in the previous consonant at that time as they are in MG.

### Phonology of Vowels

the Skt *a* type *kāma*, *kāmkana*, *kūda*, *gūgha*, *ghara*, *thāna*, *dāna*, *nūthura* (neut sg), *pāsa*, *pāna*, *putha*, *phūla*, *bhāta*, *mūha*, *varasa*, *saya*, *sūla*, *sāra*,

-an > -a perhaps *jāna*

-ā or ām > *a* Nom and Acc forms of fem nouns in *ā āna*, *āsa*, *cīmta*, *jāmgā*, *jībha*, *tarasa*, *dadha*, *dhāra*, *bhīsa*, *bhūsa*, *lāja*, *lāmca*, *rāsa*, *lāsa*, *īlta*, *sūsa*, *sāmgā*, *bāmha* (Skt *bāhu-* m replaced by Pa *bahū f*)

Nom and Acc pl forms of mas nouns in *a hātha*, *rāja*, etc., see the list, p 19

*puna* (also *punā* Pā Pkt *puna*), *ma*, in a monosyllabic word, the long vowel might be expected to remain. But Skt *mā*, which is liable to unemphatic treatment, has its vowel shortened

-i or īm > -i *āmsi*, *cyāri* *trini* *ūpari*, *avi*, *ūgi*, *bhūti*, *chūdi*, *gāmthi*, *hām*, *īādi*,

*āthamī* *caudasi*, *thāmpamī* *vūghmī*, *hāthi-* in *hāthiu*

*a* in *bahina* (if < Pkt *bhaginī*, on which the change of aspirate casts some doubt)

-u or um > -a Nom and Acc sg, and pl forms of nouns in -u *cūmca*, *kūnga*

the Apbh Nom and Acc sg forms of nouns in -a, see under *o*

-r > -i Loc sg forms of nouns in *a*, for expls, see p 18

Note—In monosyllabic words it is either retained or reintroduced *je*, *te*, etc. But *bi* (though monosyllabic, unemphatic)

-o > -u > *a* Nom sg forms of nouns in *a* ended in -o in Pa and Pkt, and in *u* in Apbh. This *u* > -a in OG, p 28

-āū > *a* *ālta* prob not a direct descendant of Skt *astāū*, but seems to have been analogically influenced by *pañca*, *sapta*

Cf Bloch, § 39, Chatterji, §§ 149-153

## I ENDING VOWELS (in Contact)

+

### (a) Terminational

-a + a > -a The obl sg forms of the nouns of -a type e.g. *hātha*, etc. See list, Gram, p 19

-a + ā > -ā The nom and acc pl forms of mas nouns of the -āla-type e.g. *ālālī*, etc., see list, p 22

{-ā + ā > -ā *mā* "mother" }

-ā - ām > ā + am > a + am > -a; Obl pl forms of the nouns of the -a type *lātha*, p 19

-a - ānām > -ā Obl pl of the masc and neut nouns of -āla-type. *ghodā* (Skt *ghotakūnām*) etc; see list, p 22.

> -ām (a special development) Gen pl forms of the pres parts used in the sense of old Genitive Absolute *karatām*, *jātām*, etc, p 23

Note —The nasalization was preserved here as there tends to be a halt in the sentence after this form as it generally comes last in the absolute phrase, while it was lost in obl pl of -āla-type, as that form with the following postpos generally formed one group. Cf the similar treatment of nasalization in -am the inst term when applied to adjectives and to nouns before postpositions

-a + a - a > -ā Obl sg of the masc and neut nouns of the -āla type *gholā* (Skt *ghotakanya* > Apbh *ghodaaḥa*) etc, pp 22-3

a - a > -aui Dir sg forms of the neut nouns of the -āla type e.g. *qalaui* (Skt *gilakam*), etc, see list, p 22. But *sau* < *sium* < Skt *situm*, where we have apparently an unemphatic form

Note —This group > -ū in MG, e.g. *qilū* etc

a - ām > -ām Dir pl of the neut nouns of the -āla type *sīām* (*apkalāmi*) etc. See list p 22

In short words, however, the development was Skt *itāmi* > *itūmi* or *sūm* > OG *sium*

-a - i Retained 3rd pers sg pres of verbs *valai*, etc. See list p 13

> -i In 2nd and 3rd sg fut, prob owing to the length of the word *karai*, *karisi*, cf R. L. Turner, *Bull SOS*, vi, p 533

Imprt 2nd sg *jīsi* < Apbh *jārahi*

-a + e > -ai Loc sg of the nouns of the -āla type e.g. *pūyari* etc. See list, p 23

Note —This -ai > e in MG *qlore*, *lore* like

-ai > -aui 3rd pl pres, e.g. *karaiui*, etc. See list, p 41

Note —This nasalization has disappeared in MG this OG -aui > MG -e becomes identical with the e above. It also disappeared when another terminat -ui was added in 2nd pl fut *karaiui*. Cf the similar case with -ai < Skt -eai

$-a + u > au$  3rd sg imprt, e.g. *larau*, see p 46

$-a + o > au$  Nom sg m of the *ala*-type, e.g. *dūau* etc, see list, p 21

*Note*—In MG this group  $> o$  *ghorə*, *larə*, etc In this MS there are two instances in which this  $-au > u$  *mātu* (along with *mātau*) and *nu* (along with *nau*), the postpos  $-a +$  secondary  $u > aū$  *taū*

$-a + o$  lately brought together  $> o$  *loko* (Adbh *loka ho*) Thus, early  $-ao > au$ , late  $ao > o$

$-ā + i > -ai$  in *tauhaṛ* ( $< *tahaṛ < \text{Skt } tathāpi$ , contaminated with *tau*)

$i + a \bar{a} e, o$

$ia > i$  Absol forms of the verbs Pkt *laria*  $>$  OG *larī*, similarly *desī*, *talī*, *marī* etc See list, p 48

$iam > i$  *ghī panī lohī ri* (in the ext form *rīyae*)

$iā > i$  Most of the fem nouns in  $i$  in OG *kīdī*, *āmgulī*, *corī*, *caurīsī*, *cūlanī*, *laudī* etc, *ita vāsī*, *rasī*, *āpī*, etc

$-ia + ā > iā$  Dir pl m of the past part of verbs ending in con, *bhariaū*, etc later  $> -yā$  *bālyā* Cf MG *bālyā*

When preceded by a vowel —

$(ā) + i + a + ā > (ā)yā$  *nīpāyā* (Skt *nīpādutakāh*), *dhāyau*

$(ā) + i + a + am > (ā)yum$  *māyum*

$(o) + i + a + am > (o)yum$  *goyum*

$-i + a + u > iu$  past part dir sg m of verbs in consonant *bhariau*, etc

$i + a + am > -ium$  past part dir sg n of verbs in consonant *bharium*, etc

*Note*—We have no evidence of this group and the one previous to that (namely, the groups  $-i + a + u$ , and  $-iaam$ ) before the Adbh stage

$(n)i + e + (n)a > (n)i$  *āpahanī* (adv), cf *dhanīum* subst, where  $-im$  is newly added

$i + e + u \mid e$  Inst and loc pl mn of past parts *pahire*, *āve*,  $i + e + i \mid i$  *līge*

$-i + o > -iu > i$  *dhanī* (Skt *dhanīkah*), this  $-i$  was later extended by the addition of  $-u$  e.g. *tānīu* (Skt *tānīyah*), *anasanīu* (from Skt *anaśana*), then  $-iu$  became a suffix, e.g. *sūmfīā* (Pkt *khunta* m), *gāmadiū* (Pkt *gīmada* "a small village"), *talīūm*, *pāfium*, *pamīū*, etc, and it came to be applied to lws *rucīū*, *samsirīū*, *patangīū*, etc

Also this  $\bar{u} > u$  in unaccented words *j̄uu* (Skt *yūdrāka*-influenced by *kīdra*), *t̄uu* *is̄u*, etc

$-e \pm a, i, u, o$

$e + a + o > -e$ : *blāre* < \**bhāraya*-, see the index

$(a) \pm e + i > (a)um$  Inst sg mas and neut nouns in *-aka* e.g. *rūdaim*, etc, see the list, p 23 The nasal element dropped normally in adjectives

$-ena > -i$  Inst sg mas and neut nouns in *-a* e.g. *lūhi* to which another *-um* was added See list, p 19

$(a) \pm e + i > -e$  Inst pl mas and neut forms of nouns of the *-aka* type *ghane*, etc See list p 23

$-e + i > -e$  Inst pl mas and neut nouns of the *-a* type *lūle*, etc See the list, p 19

$(a) \pm e + u > -e$  Loc pl mas and neut nouns in *-aka* e.g. *glane*, etc See the list p 23

$-e + u > -e$  Loc pl mas and neut nouns in *-a* e.g. *hūle*, etc See the list, p 19

$u \rightarrow a, o$

$-u + ā > -ū$  The dir sg and pl forms of the *-uka*-type *ladū* (Skt *lātuka*), *vīrū*, later extended to *hū* and *ū* used as a suffix *analstū* Cf § above

$-ū + o > -ū$  *lahū*, *lalū* (Skt *laḥṭukah*), *jū* in *jūu* < \**jū* (< Skt *yutah*, Pkt *juo* ext), *garu(u)*, *ālāsū*, *vāterālū*, *mū(u)* *kū(u)*, *mum(u)*, *hū(u)*, *urū(-um)*

Note—After this change was made, viz  $\bar{u} + \bar{a}, o > \bar{u}$  an *u* was added to the primitive Gujarāṭi words which remained uncontracted with the preceding vowel in all case forms in OG e.g. dir sg *jaḥ* *laḥū*, pl *rūi* *lūi* *jālūi* etc See forms, p 25 Cf similar process, viz  $\bar{i} + \bar{a}, o \rightarrow \bar{i}$ , p 21, these processes have been assumed to explain the long  $\bar{i}$  and  $\bar{u}$

Cf Bloch §§ 58 65 See Dietrich pp 129 190, and Dhruva notes on st 1 5

(b) Where the first element is a part of the body of the word

In the words where the ending vocalic group has a vowel which forms a part of the body of the word that vowel is generally kept unchanged —

$-u + i$  *ru* *ji*

$-a \rightarrow -e$  *ise*

$-a + o > -au$  *isu* *isu*

$\bar{a} + \bar{a} > \bar{a}$  *mā*]

$\bar{a} + i$  *gai, thāi*, also when  $\bar{a} < \bar{a} + a$  *gāi* (Skt *gāyati*)

$\bar{a} + im$  *jāim, thāim*  $\bar{a} + i$  *bhāi*  $\bar{a} + o > \bar{au}$  *iāu*

$+ am > \bar{um}$  *tūm* (Pkt *tumam*)

$e + i > u$  *lu, du*, of these verbs, *dā-* has a special future form in Asoka, see Professor Turner, *Bull SOS* vi, 2

$e + o > eu$  *teu*

$o + a + u > \bar{uu}$  Impert 3rd sg *jūu* The form *jou* is newly created from *joi*

$o + i$  retained *koṛ* (Pa *loci*), but in the auxiliary  $> -u$  *hui*  
Cf *lu, du*, above

$o + i + a > oī$  the Absol forms *joī, dhoī* (Skt *dhāyati*, but Pa *dhopati, dhopati*)

$o + u > \bar{u}$  *taū* (Pkt *tao hu*) *ekū* (Pkt *ekko hu*) *sahū* (Pkt *savro hu*)

## II VOWELS IN THE BODY OF THE WORD (Single)

The following convention is used in this chapter —

˘ means an open syllable with a short vowel

—	,	"	"	"	long	"
×	"	a closed	"	"	short	"
⊗	,	"	"	"	long	"

I Short vowels in the open syllables show no change examples —

Initially *a* *bhannaum, chatau, bhamatau, samvaum, dasuam, asīmau, jamalau, kahar, galai, padu, iayarī, iaha, saya, bahina, sasa, talāia, vada, thana, kadī, kāna*

*i* *vināsa, bimanī, trimanī, livadam, jīmanau, vihadatar*

*u* *gunai, sunai*

Medially *a* *ekavīsa, satarāra, kāmkhana, ūjama, apanau, kotadī, ūmbara, ahami, kādara, padha, vataloya, karasanī, kāchabau, āmalaum, lasamūlau, tochadau, pamcamā, sāparaum, āradatau, lohadaum, chehadai, bāranām, ūjalai, būjhavītau, iakālām, pamyaraum, vihadatar, sāmkhadau, satamau*

*i* *bahina, vāghinī, thāmpini, pahire*

*u* *thākura, āngulī, thakurāi, lahudau, kalamuhau, dasagunau*

In *mānasa* the *u*  $> -a$ , and in *samhau*, *u*  $>$  zero, the former being perhaps a very common word, and the latter a postpos In MG, this medial  $-u > a$

II Short vowels in closed syllables

(1) When the first syllable is closed and has a short vowel, and the second is open with a short vowel (that is, the type  $\times \sim / \text{---}$ ), the conjunct is simplified and the preceding vowel lengthened: that is,  $\times \sim / \text{---} > \text{---} \sim / \text{---}$ . Examples: Dissyllabic:—*kāja*, *hūtha*, *kāna*, *rāja*, *tādhi*, *kāma*, *sūla*, *lāṣa*, *bāpa*, *sūta*, *lāja*, *hāthi*, *sāda*, *hāda*, *thāna*, *ātha*, *sāpa*, *gāma*, *rūṣa*, *dādha*, *āgi*, *bhīla*, *rīsa*, *bhīṣa*, *ḍīla*, *jībha*, *sīṣa*, *bhīti*, *gūjha*, *phūla*, *bhūṣa*, *sūdha*, *jhūjha*, *sūjha*.

*jāmgla*, *sāmja*, *ṣāmḍa*, *cāmca*, *dāmda*, *pāmca*, *rāmka*, *gāmḥi*, *ūmta*, *cīmta*, *hīmgā*, *sīha*—a special treatment before *-h-*. Cf. *pīsai*.

Three or more syllables: *māchā*, *lādhaum*, *ādām*, *bhōgaum*, *kādhai*, *ūṣaum*, *mātau*, *vālhām*, *rāte*, *tātūm*, *pāchaum*, *āgai*, *āḥyā*, *āpiu*, *thākura*, *vācī*, *rātadi*, *nāthi*, *rāsaḍi*, *khāparaum*, *kāchabā*, *kātayau*, *pānaḍe*, *rūṣeum*, *pātālā*, *jājaraum*, *pādhāraum*, *gādalaum*, *hūlatām*, *ghāmtatī*, *vāmditaum*, *pāmjaraum*, *sāmkaḍaum*, *dhāmikana*, *kāmkaṇa*, *bāmdhai*, *vāmchar*, *thāmbhau*, *bhāmgām*, *āmgulī*, *tāmtanā*, *āmtarau*, *māmḍām*; *pījataum*, *dūthaum*, *tīsām*, *vīdhiu*, *nīkalyā*, *nīsaraṭau*; *ūpari*, *jūnām*, *lūsaum*, *pūrām*, *ūgarai*, *ūgrum*, *ūjalaum*, *ūthamaṇa*, *ūdhari*, *sūtā*, *bhūlan*, *pūrium*, *pūchium*, *ūmdira*, *mūmkiu*, *sūtahāra*, *gūchalaum*, *ūthiiaum*, *būjhavitau*, *ḍhūkaḍau*, *lūgaḍaum*, *sūjhatām*, *ūpaharau*, *dūhaviu*, *ūgariu*, *cūkaviu*.

Special treatments, see p. 12.

In  $\times \sim \times / \text{---}$ , the treatment seems to be  $\text{---} \sim \text{---} / \text{---}$  *ūparāthau*.

The group  $\times \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$  *thakurū pasavūdā*; but when the first member of the conjunct is a nasal, the group remains: *mamdarāḍa*, cf. (1) c (u), below.

*ūjamāla* seems to have been written on the analogy of *ūjama*.

When the intervocalic consonant is dropped, the group  $\sim \sim \text{---} / \text{---} > \sim \text{---} / \text{---}$ : *hathelī*. See 4 (c) below.

(2) When the first syllable is open and has a short vowel, and the second is closed and has a short vowel, the treatment is twofold, viz. the vowel in the second syllable is either lengthened or it is not, i.e. —

(a)  $\sim \times / \text{---} > \sim \sim / \text{---}$ : *vinathai*, *sahasa*, *padatā*, *tirachau*.

(b)  $\sim \times / \text{---} > \sim \text{---} / \text{---}$  *sarīsau*, *vimāsar*.

For the treatment of the vocalic group formed by dropping the intervocalic consonant, see Vowels in Contact. examples:—*cautha*, *caudasi*, etc.



(3) When the first two syllables are closed and have short vowels, the treatments are (a) the first vowel is lengthened and the conjuncts simplified, (b) and if the second syllable is closed by a nasal consonant, the second conjunct remains (if in this case, *anusvāra* is to be read as a consonant), i.e. —

(a)  $\times \times / \text{---} > \text{---} \sim / \text{---}$     *ūbhagau, ūratī, ūpanau, ūpajai, ūsanau, ūpajātai, nīsata*,

(b)  $\times \times / \text{---} > \sim \times / \text{---}$     *uthambha, usamkala*

Note — It is interesting to note that most of the vowels are *u*, and that there is no instance of *a* > *ā*. With the treatment (b), cf. the remarks of Meillet, that in Indo European a vowel plus a nasal consonant was a diphthong, *Intro de Comp*, pp 77-81

(4) When the first syllable is closed and has a short vowel, and is followed by an open one with a long vowel, the treatments are (a) the first vowel is lengthened, if the first syllable is closed by a *ss*, or *-nnh*, (b) if the first syllable has *-i* or *-u*, followed by two stops, the *-i* and *-u* are (i) lengthened, or (ii) are allowed to remain short, (c) if the first syllable has *a* followed by two stops, (i) the *a* remains and the conjunct is simplified, (ii) the conjunct (if the *anusvāra* is to be read as a consonant) is retained. Examples in order —

(a)  $\times \text{---} > \text{---}$     *vīsāsa, rīsātai, rīsāla, ūsūsa, ūnhālā*

(b) (i)  $\times \text{---} / \text{---} > \text{---} \sim / \text{---}$     *ūpātai, ūgāmai, ūghātai, ūchāha, ūjānī, ūtāranahāra, ūdālvaum, upādī, nīpāyaum, mūm-kātanahāra, sūgāmanā*

(ii)  $\times \text{---} / \text{---} > \sim \text{---} / \text{---}$     *disātai, nitola, dukali, utāvalau*, this seems to be a late tendency as most of the words given under (i) have  $\sim \text{---} / \text{---}$  in MG

(c) (i) *a* plus two stops plus  $\text{---} > \text{---}$  plus one stop plus — *adhāra, lajāmanāum, lapūra, chatrīsa, nasāranahāra, pasātai, pajūsana, papōta, palhalatau, jamārā, chamāsī, halāvai, hathārā*

(ii)  $\times \text{---} > \times \text{---}$  (if the *anusvāra* is to be read as a consonant) *samthārau, samphodatau, sambhārvaum, samsārī, samhāsani, amteurī, amdhūrai, lampāi*

### Long Vowels

III Long vowels in open syllables show no change. Examples —

-ā- Initially *rāya, ghāya, thāma, āla, vādī, dhāra, gāli, paya, pāhānaum, bājarata, āiasū, āradatau, bāranām, jānatau, gāmadiā, pāmvaum*

Nasalized : *bāmha*, *bāmna* (due to the following -n-)

Medially *pāhānaum*, *ūjānī*, *nīsāsa*, *adhāra*, *talāva*, *īīsāsa*, *chamāsī*,  
*vihānaum*, *nesālīā*, -āla in *īīsāla*, etc., -hāra in *hananahāra*,  
*sūtahāra*, etc., -āna- in *mūmkūnā*, etc

-ī- Initially *sīra*, *sīna*, *kīda*, *pīdiu*, *sīlau*, *pīlātau*, *dītau*, *kīdī*,  
*dīpāianahāra*

Medially *lātīsa*

-ū- Initially *sūyara*, *kūda*, *pūru*

Medially *kapūra*, *pajūsana*, *lāsamūlau*

-e- Initially *ncha*, *cheha*, *chehilaum*, *phedanahāra* In *tihālū* the  
presence of -h- seems to have produced a less rigid syllabic  
boundary

Special treatments -e- > -ī- in unaccented words *tīham*, *jīham*,  
*īnam*, etc

> -i- in *juma*, *tīma*, *kīma*, *īma*, *ihām*, *tihām*, *juūraim*,  
*īgyāra* (a special change for the numeral) In *lu*, *du* we see  
a special development, see note, p 179, also *jimai*, cf M  
*jeian*

Medially The 10th conj sign -aya- > -e- is replaced by -a-  
*mārai*, etc

-o- Initially *īodi*, *bola*, *sodi*, *jodai*, *gosālau*

Special treatments -o- > -ū- in auxiliary words, *hūmtau*,  
*hūtata*, etc

> -u- *hui*, *husiu*, *hutau*, cf the similar treatments of  
e above See Bloch pp 61-2

Medially *nitola*

Speciality of the numeral *ugunatrīsa*

The group — / — — > — — / — — *dīpātatau* *pānīrasau*, *melātau*,  
*tihālū*, *sūgāmanā*, *sohāmanā*, *bātīsa* But *janūrai* is an instance of the  
early change in the causal

In the group — × / — — the treatments are (i) — —, when the conjunct  
is -ss- *ārīsau*, *āūsau*, but (ii) — — / — —, when the conjunct is a double  
stop *ekathā*, *pārakā*, *pārasā*, and (iii) no change when the conjunct  
is nasal plus stop *morangi*

IV. Long vowels in closed syllables Apparently shortened in  
MI, they developed like the original short vowels in closed syllables :  
*adekhāi*, *dhūtūraum*, *bhamdūra*, *qauva*, *sītha* *pīsa*, *hāsa*, *rāta*,  
*lāja*, *sāsa* In *rāni* and *āna* the restoration of the long vowel was  
earlier

References—Professor Turner, *Guj Phonology*, pp 339, 342-4  
 Banarsi Das Jain, *Bull SOS* iv, p 315 Stress accent in IA  
 Dr Tessitori, *IA*, vol xliii, pp 55-63 Bloch, §§ 44-9 Chatterji,  
 157-160, 163-4

A note on special cases of the absence of compensatory lengthening —

Postpositions *pasai* (alternatively *pāsai*), *thakau* (cf *thākatau*),  
*pachar* (cf *pāchrau*) *lagar* (cf *lagaum*) *vadaī*, *vicum*

Pronouns *mujha tuja sahu*

Numerals *panara adhalaum*, *adhavici* in *sattāṛisa*, *sattari*, there  
 is neither simplification of the double consonant nor the  
 lengthening of the preceding vowel probably because they are  
 instances of retentions \* of traditional pronunciations in schools  
 Many of such words preserve the double consonants even in MG.

Common adjectives *vadau uchau bhalau*

Substantives *paga*, *kacara*, but the etymology of these words is  
 doubtful

Verbs *nathī*, *sakar*, *gamar*, all auxiliary

Terminations *ilau chehilau pahilau*, *pāchilau*, *māhilā*, *lahilau*,  
*ucila*, *alau jamalau*, *vāmsalau*, *akau salakau*, *-atau*  
*hulau*, *karalau*, etc, *pana vadapani*, and so on

Length of the word *nithurapanaum* (cf *nūthura*), *bahirasa*, *thakurāi*,  
*hathiyāra*

Tendency to introduce a short vowel into the intransitive verbs after  
 the type *carai*, *carai gamar*, *sakar* this is not a characteristic  
 of G, as it has verbs like *calai*, etc

Ref—On the special development of terminational elements,  
*JRAS* 1927, pp 227-240

<sup>1</sup> Before the introduction of the present system of education in Gujrat, there  
 were elementary schools for the three Rs as distinguished from centres of philo-  
 sophical and religious learning see Part I *sāth sahitā* i in *digdarśana* by D P  
 Derasari Bar at Law These schools taught numbers and tables of arithmetic by  
 making the boys recite them in sing song fashion and it happened as it does even  
 now that the names of some numbers in these sing songs were different from those  
 spoken in the ordinary language e.g. *pancaṇṇa cummalā b laṇṇarasa* are ordinarily  
 spoken as *panc eṇṇummalā eṇṇe* Many of these school words have double  
 consonants, while the corresponding current words have one e.g. *chāṇṇi* as opposed  
 to *chāṇi* It is thus possible that they are traditionally handed down in schools  
 from the time when double consonants actually existed in the language But the  
 existence of such schools in the Apbh or in the post Apbh stage is not yet proved on  
 independent evidence and until that is done the present suggestion is merely  
 conjectural That there were such schools in the fifteenth century is shown by the  
 fact that the word *neṇṇa* occurs in the present MS see the Index

II VOWELS IN THE BODY OF THE WORD (*in Contact*)

When one of the vowels is  $\bar{a}$  and the other is  $-a$  or  $\bar{a}$ , the contraction for both is  $\bar{a}$  —

- (1)  $\bar{a} + -a > \bar{a}$  *ghānī, jājīva sām gāi*  
 (2)  $a + \bar{a} > \bar{a}$  *jamārau, tumhārau devalai unhālā, samārai amdhārai*  
 (3)  $\bar{a} + \bar{a} > \bar{a}$  *bhamdara, bhāsārī varasāta*

When the combination is  $a + a$ , the result depends upon the nature of the consonant that has disappeared from between them —

- $a + (t)a > \text{Pkt } -aya- > \text{OG } e$  Ex the comparative suffix  $-a tara > era$  in *hīneraum ghājheraum, gādheraum adhāheraum* (lw), also *hathelī*  
 $-a + (p)a > \text{Pkt } -ata > \text{OG } au$  *lasautau* This change shows that the above change viz  $-ata > -aya > e$  may have passed through the stage  $-ai$   
*asya > -assa > -aha > \bar{a}* *kudabolau, garuāpanaum*  
 $a + i$  remains *maulaum mailapanaum paisatau baisai daudi*, same is the result when the  $i$  is secondary *baitalisa taira* (lw Pkt), it tends to become  $-aya$  in early lws *vayārī sayira*, while in MG it gives  $e$  *veri melū*  
 $a + u$  remains *caudasi cautihara cauisī caupada caumasi cautha maula, saurau*, also when the  $u$  is secondary *launālāra dāulau laudī, gausa* in the unaccented words  $-au > u$  *kuna* (beside *kauna*)

In long words  $-a + u > o-$  *muhomaḥ* cf the change  $a + -a > -aya > -e$  above

$a + i$  remains Pot part forms of verbs ending in  $a$  *thū raum jairaum* etc The  $i$  is an importation here pass part pres forms of the above verbs *sāitauri* The  $i$  in this case is analogical

$\bar{a} + im > -aim$  *utimṅana > \text{OG } rainṅara* (The derivation is doubtful)

$-u + u$  remains *rūulau ausaum āusauri* note the hesitation between  $\bar{u}$  and  $u$

$-a + u + \text{a vowel} > -o + \text{the vowel}$  *poimi* (see the Index) cf  $-aya \sim -e$  below

As 2 second member of the groups  $\bar{i} + -a$   $u + -a$ , the  $-a$  disappears lengthening the preceding vowel if short

- (1)  $i + a > ī$  *ḍisa dīlāḍau, hīaum* (besides *hīyaum*), *pām*, the pass forms in  $ī < Pa$  *īya* e.g. *karī*, etc  
 (2)  $u + a > ū$  *sudau sūi*, but  $u$  in *ulasu ulai*  
 (3)  $u - a > ū$  *rudaum sūrau urua, rūā, urūum, ūlasā*, it remains in *suara* (alternating with *sūrā* above) It develops  $r$  between them in *sūrara* (beside *surā*, etc) Cf this with the development of  $y$  in *hīyaum*

Two vowels of the same quality are contracted into one long vowel —

- (1)  $i + ī$  *trijau asīmau bijau*  
 (2)  $u + u$  *bhusa umbara jujuā, sumāle* (alt *sumale*)  
 $ī + ā$  remains *ahīsanahāra paradiarām*, when the  $-i$  is short,  $y$  tends to develop between them *hathiyāra* but in past participles the  $i > y$  *nīkalyā bālyā sīsyām*  
 $ū + ā > uyā$  in *haluyāi*  
 $e + a > e$  *devaum*  $e + -ā > īā > iyā$  *hathūāra, hathiyāra*  
 $e + u$  remains *amteurī*  
 $o + a > o$  *thodaum, sona, jou dhoi* (pres 3rd sing), *rigom*, but it remains in *rigohanahāra* (probably a new importation on the analogy of verb stems ending in consonant)  
 $-o + i$  remains in *roi, joi*  
 $aya > e$  *nesāliā*  
 $ava > -au$  *gausa*

Cf Chatterji § 172

#### THE TREATMENT OF $r$

No further information is given by the MS in the treatment of  $r$  —

- $r > (1) -a$  in *māli*, (2)  $i$  in *lisu jisū isū, tisū, bhāi, sīngī*, (3)  $a$  in *pāṭhe, māma, puchai*, (4)  $-ara$  in *tarasa, karasanī*  
 Initially, the Skt lws are written with  $r_i$ ,  $ru$

#### A NOTE ON NASALIZATION

Nasal consonants as the first members of conjuncts disappeared normally leaving the preceding vowel long and nasalized Skt *ca'cuḥ > OG cāmea sandhyī > sām̐ha*, etc See Phonology, p 9, and for important exceptions see p 10 (3) (b)

In some OG words the nasalization appears in a few forms of the word but not in others this is due to the continuation of the forms which had original nasal consonant with those which had none e.g. *citaru* and *cīutarai* *citaru* and *cīutarai*—a confusion between

Skt *citta-* and *cintayati*, similarly, *mūmkai* and *mūkānā*—a contamination between *muñcati* and *mukta*

On the development of a nasal vowel when the intervocalic *-m* disappears, see p 15

In the following words the unhistoric nasalization is found *thāmpai* (probably contaminated with *stambha*), *thūmlivam*, *nīngamai* (beside *nīngamanahāra*), *pamsū*, *ām̄s*, *bām̄ha*, *vīmtai* (probably non Aryan) Cf Bloch, § 69

Loss of nasalization *sīha*, *vīsa*, both special developments, see Bloch, § 71

Nasalization of consonants *-p*, *b*, *bh* > *-m* under the influence of the succeeding nasal consonants—in the suffix *-āmanau* < Skt *āpanaka* *sugūmanau*, *sohūmanau*, *analaṣūmanau*, *ūthamana*, *lauti gāmanī* *dayāmanī*, in the suffix *-manī* < Skt *bhanitā* *bīmanī*, *trīmanī*, *mūmdam* (?) the process seems to be as follows *p b* > *v*, *bh* > *ɪh*, then under the influence of the following nasal, they became *m*, *ɪh* losing its aspiration The Pkt shows *utthavana*, *utthāvana*, *lajjavana*, etc With the change Skt *bhanitā* > *ɪhanitā* > *m(h)anī*, cf M *mhanūn*, etc See Bloch, 392b, 1

### THE INTERVOCALIC *-m*

The change of the intervocalic *-m* has already taken place before the date of the present MS in words where the conditions were favourable —

Treatments —

(1) *-m* remains, when preceded by any vowel except *u* *ūjama*, *jamalau*, *ūjamāla*, *ɪsamā*, *gāma*, *āmālā*, *gāmadīa* *ūgūmai*, *thāma*, *thāmadai*, *dāmanaum*, *jimai*, *jīmanau*

(2) *m* preceded by *-u* > *anuvāra* *bhuim sūmale tūm*

In *sūmale* the *anuvāra* (which apparently means nasalization of the vowel in these instances) is written on the first member of the vocalic group *-umū*, while in *bhuim* it is written on the second, *-uim*

> zero *poimī*, the *anuvāra* seems to have been omitted in this case as the following *-n* sufficiently nasalizes the *-i*

> *um* in *nihuntrai*, if the derivation of this word is correct, the course of development seems to have been *m* > *-ɪ-* > *um*, the *h-* being adventitious The relation of OG *kulaum* with Skt *komala* is doubtful

*Note*—Owing to the auxiliary nature of the words, -m was early changed to mv in Apbh in *emra*, *jemra*, etc This -m > m in OG *jima tima* etc

For the treatment of m in Apbh see Jacobi, pp 5-6, Ludwig, p 64, § 45

## Nouns

### GENDER

The gender of nouns in OG is generally the same as in Skt, e g *ghodā m kāmā n vata f*

But in the following nouns it is changed *amsi f* (Skt n), *sāsi f* (Skt m) *agṛ f* (Skt m) *gāmthi f* (Skt m), *īāta f* (Skt m), *bāmha f* (Skt m) *sāmda f* (Skt m), *hūnga f* (Skt m n), *īara f* (Skt m n) *gama n* (Skt m), *sapa f* (Skt m ?), *mūmdam n* (Skt *binduh m*)

In *amsi sāsi āgṛ gāmthi* it seems that this comparatively small group of m n nouns was assimilated to the large one, as nearly all nouns in i preserved in OG are feminine

The ending a in Skt *īartmā* was probably a source of confusion of its gender with the large group of fem nouns ending in ā, especially when a became ā

*bahuh* was already replaced by *bāhā* in Pa, *sāmda* seems to have come from Skt *khanduh m*, and *hūnga* comes from Skt *hūnguh m n*, and their genders seem to have been changed on the analogy of words like *cañcuh f*

*īara* comes from Pkt *varā*, which presupposes the existence in Skt of a word like \**īārā* *gama* was probably under the semantic influence of a group of words having the similar sense e g *nagara*, *pallana* *sthāna*, etc *sapa* seems to be a new creation from *khappai* Skt *īsapya*, but that does not explain the fem gender *mūmdām* seems to be a non Aryan word hardly related to Skt *binduh*

### NUMBER AND CASE

OG has the following cases Direct, Oblique, Instrumental, and Locative It has two numbers, Singular and Plural It distinguishes these categories by the following distinct forms (1) Dir sg, (2) dir pl, and obl sg and pl, (3) inst sg (4) loc sg, (5) inst pl and loc pl In some types two or more of the above forms are the same, thus reducing the number of forms in such types to four or three

The following scheme has been adopted for the purpose of classifying the declensions of nouns —

1 The Skt -a type, in which the consonantal element between the last two vowels remained, e g *hātha*

1 (A) The Skt -a type, in which the consonantal element between the last two vowels disappeared thus bringing together the last two vowels This group is subdivided in accordance with the nature of the ending vocalic group —

(i) the -aka type, or the nouns which end in -au (or -aum)  
in OG *ghodau*, *galaum*

(ii) the -āka type *vāu*

(iii) the -ika type *dhanī* (Skt *dhanika*)

(iii) (a) the enlarged -ika type ending in -īu, e g *vānīu* (Skt *vānīd* enlarged)

(iii) (b) the enlarged -ika type ending in -iu, e g *jisiu*, *bhariu* (Skt *bharita* enlarged)

(iv) the -uka type *ālasū* (Skt *ālasuka*-)

(iv) (a) the enlarged -uka type ending in -ūu, e g *ladūu* (Skt *latuka* enlarged)

2 The Skt -ā type in which the consonantal element between the last two vowels remained *vāta*

2 (A) The Skt -ā type in which the consonantal element between the last two vowels disappeared, bringing them together it is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āā > -ā type e g *mā*

(ii) the -iū type e g *līdī*

3 The Skt -i type e g *bhītī*

3 (A) The Skt -i type in which the consonant between the last two vowels disappeared e g *rai*

4 The Skt -ū type e g *cāmca*

### 1 The Skt -a Type *lātha*

These are the nouns in which the consonantal element between the last two vowels still survived This type has one form for dir and obl sg and pl one for inst and loc pl, and one each for inst and loc *सः* This class consists of masculine and neuter nouns Compare the following forms —



	Skt	Pkt	Apbh	OG	MG
n m sg	<i>hastāḥ</i>	<i>hattho</i>	<i>hatthu</i>	<i>hatha</i>	<i>hath</i>
nom pl	<i>hastāḥ</i>	<i>hatthā</i>	<i>hattha</i>	<i>hatha</i>	<i>hath</i>
acc sg	<i>hastam</i>	<i>hattha</i>	<i>hatthu</i>	<i>hatha</i>	<i>hath</i>
acc pl	<i>hastān</i>	<i>hatthā</i>	<i>hattha</i>	<i>hatha</i>	<i>hath</i>
gen sg	<i>hastāya</i>	<i>hatthassa</i>	<i>hatthaha</i>	<i>hatha</i>	<i>hath</i>
gen pl	<i>hastānam</i>	<i>hatthāna</i>	<i>hatthaham</i>	<i>hatha</i>	<i>hath</i>
inst sg	<i>hastena</i>	<i>hatthena</i>	<i>hatthem</i>	<i>hathī</i> <i>prathanim</i>	<i>hathī -e</i>
inst pl	<i>hastebhiḥ</i>	<i>hatthehi</i>	<i>hatthehi</i>	<i>der e</i>	<i>hathe</i>
loc sg	<i>haste</i>	<i>hatthi</i>	<i>hatthi</i>	<i>hathi</i>	<i>hathī hathe</i>
loc pl	<i>hastesu</i>	<i>hatthesu</i>	<i>hatthehu</i>	<i>talave</i>	<i>hathe</i>

*Note*—The MG loc sg *hathī* is replaced by the new analogical form *hāthe* although it remains in a few stereotyped expressions e.g. *hāthī aiyū* came to hand, i.e. was found, etc.

	Skt	Pkt	Apbh	OG	MG
nom and acc sg	<i>kāryam</i>	<i>kajjam</i>	<i>kajju</i>	<i>kaja</i>	<i>kāj</i>
nom. and acc pl	<i>kāryāḥ</i>	<i>kajjāḥ</i>	<i>kajjam</i>	<i>kaja</i>	<i>kāj</i>

#### Notes —

Nom sg mas for the change  $o > u > a$  see Phonology, p 4

Acc pl mas for the change  $\bar{a} > a$ , see Phonology, p 4

Gen sg and pl for the changes  $a + a > a$ ,  $\bar{a} + \bar{a} > a$ , see Phonology, pp 4-5

Inst sg for  $ena > im > i$ , see Phonology, p 74

Loc sg for  $e > i$  see Phonology, p 4

Inst and loc pl for the changes  $e + i$ , and  $e + u > e$ , see Phonology, p 7

The OG acc sg is derivable from Pkt *hattham* and Apbh *hatthu*, see Phonology, p 4. The latter is not the phonetic evolutive of the former, but is analogically made up from the nom sg Apbh *hatthu* on the analogy of the pl thus Apbh nom pl *hattha* acc pl *hattha* nom sg *hatthu* acc sg *hatthu*.

The nom and acc pl n is certainly analogically imported from the sg form thus sg *hātha* pl *hatha* sg *kāya* pl *kāya*, in which case the Apbh *kajju* may be an OG form introduced in the Apbh.

The inst sg in *i*, which generally appears before a postposition like *Larī* etc., is further strengthened by the addition of another *-im* when that form has to stand alone unaided by a postposition, in this instance, then the inst sg form ends in *im*. All Skt lws together with the OG words of this type are declined on this model.

The voc sg form is identical with the nom sg form, but in pl the Apbh particle *ho* which follows the noun in the voc case in Apbh,

has been incorporated with the preceding word in OG. Thus Apbh *lol a ho* > OG *loko*, similarly *bhaiyo*, *uttamo*. This voc pl termination *o* is extended as a general pl suffix in MG to form pl of all nouns in all cases e.g. *hūtho*, *pago*, *chokrāo*, etc.

References.—For the Pāli forms, which are not quoted here, see Geiger, §§ 78-9. For the Pkt and Apbh forms, see Pischel §§ 363, 364, 366a, 366b, 368, 370, 371. Cf Bloch, §§ 182, 183, 185-7. Cf Chatterji, pp 740-763, also §§ 508-9.

*Illustrations from the Text —*

Dir sg and pl forms *ajasa*, *ajāna*, *anajasa*, *aiśāsa*, *ātha*, *ulhambha*, *uchūha*, *ūjama*, *ūjamāla*, *ūdega*, *ūsāsa*, *ūmta*, *ūmbara*, *kapūra*, *karanahāra*, *kāna*, *kūla*, *kīdā*, *lesa*, *gausa*, *qadha*, *ghāya*, *ghāmta*, *cautha*, *cheha*, *jasa*, *jīva*, *nīsata*, *nīsāsa*, *padaha*, *pahara*, *paga*, *ṭīpala*, *phedanahāra*, *bājavata*, *bāpa*, *bīhakana*, *bola*, *bhara*, *bhāta*, *mamdarāda*, *māsa*, *rāya*, *rāmka*, *rīsāla*, *vada*, *varasa*, *varasāta*, *vaha*, *vāgha*, *vināsa*, *vīsāsa*, *vesa*, *lāsa*, *sāra*, *sīha*, *hūtha*.

Obl sg and pl forms *ajāna*, *ūjama*, *ūmdira*, *karanahāra*, *kumānasa*, *pahara*, *paga*, *ghāya*, *bāpa*, *bola*, *bhūmda*, *mānasa*, *rāya*, *varasa*, *sūpa*, *sīha*, *hathīūra*, *hūtha*.

The Skt lws for these case forms are too numerous to be quoted here.

Inst sg forms ending in -i *hūthi*, *īādyi*, *jīvi*, *vacani*, *prakūri*, *bhogi*, *divsi*.

ending in -um OG *pāhānum*, *bhārium*, *bhūlum*, *sādum*, *tesum*, *vadapanum*, *vāghum*, *kājum*, *prānum*, *balum* (adv.), probably < *balum*. Skt lws *ūdegum* (an early lw.), *vacanum*, *snehum*, *rūpum*, *yāuvanum*, *divasum*, *parinānum*, *śreyum*, *pratibodhum*, *putrum*, *prakārium*, *bhānum*, *arayavum*, *balum*, *purusum*, *mohum*, *ādarum*, *śilum*, *nāmum*, *tapum*, *divasum*, *bhātum*, *gamdhum*, *sulasum*, *ītarogum*, *ahamkārium*, *drstūmti-im*, *śokum*, *sūtrakārium*, *madum*, *cirahanum*, *sahajum*, *kūranum*, *manum*, *rogum*, *lokum*, *snehum*, *bhayum*, *niscum*.

Loc sg forms OG *muhi*, *ghari*, *kūji*, *āvani*, *pajūsani*, *āgali*, *kuli*, *lālī*, *dukālī*, *varasūti*. Skt lws *sugālī* (an early lw.), *dhani*, *samayi*, *sthānaki*, *adhikāri*, *dini*, *unmārgi*, *īsetri*, *lūbhi*, *loki*, *garbhi*, *moksi*, *bhāti*, *bhayi*, *īcāri*, *mastaki*, *īarmi*, *mārgi*, *īsani*, *pramādi*, *īdesi*, *mahārūji*, *mamdapi*.

Inst and Loc pl forms inst pl OG *karanahūre*, *lāse*, *īatale*, *bhamdāre*, *tarase*, *dere*, loc pl OG *kūje*, *paje*, *talāte*, lws

*sthānāle*, *bhāle*, *samudre*, *dīvase*, *mārgē*, *doṣe*, *palpopame*, *pramāde*, *gunālkāre*, *añcāre*, *karlavye*, *upasarge*, *samūhe*, *ācārye*, *loke*, *tīrthamkare*, *rājapuruse*, *śahasre*, *gune*, *nagare*, *vāṭane*, *bhoge*, *ṛṣīśare*, *śiṣye*, *dhane*, *punye*, *vacane*, *kālīkācārye* (pl for respect), *sulke*, *rājāne*, *atigrhe*, *larme* *tapasamjame*

#### 1A (1) *The ala Type ghodau*

*Note*—The *l* in *-ala-* *ila*, *ula* etc, used throughout in the chapter on Nouns in this study, means a single consonant between the two vowels which disappeared in later developments "

By the subsequent disappearance of the single consonant from between the last two vowels the vowels were brought together and they developed differently from the *hātha* type. It is also on this model that the enlarged types are declined. Thus this class is the largest in the OG nouns. Under it come some OG words derived from Skt without an enlargement, e.g. *sau*, the enlarged type where *-ala* was added in the Skt stage, e.g. *mastaka-*, *ghotaka*, *kālaka*, etc, and the enlarged adjectives like *dhaulau*, the enlarged pres participles, like *karatau*, some of the enlarged past participles, like *vinathau*, the enlarged pot participles, like *karuṇau*, a few enlarged genitive pronominal adjectives, like *māharau*, and a few postpositions, like *nau*, *tanau* (probably enlarged)

This suffix is found in increasing number in Pkt and Apbh stages. It appears in still greater number in OG. In a great many cases the suffix is doubtless only a late addition, long after the disappearance of the intervocalic *l*, e.g. we have no evidence for the existence of the Skt *\*māritayaka* or even Pkt *\*māritavao* to explain the OG *māritau*. *māritau* is evidently a late creation from *māritā*, which does not distinguish gender like *kālau*.

For participles and their forms, see p 50, for pronouns, post positions, and their forms, see pp 30, 56 and the Index. Only adjs and substs are considered here, though the same holds good generally for the participles, pronominal adjs, and the postpositions.

This class is composed of mas and neut nouns, the corresponding fem nouns end in *ī* (class 2a (u)). It has the following distinctive forms (1) dir sg, (2) dir pl, obl sg, obl pl, (3) inst sg, (4) loc sg, (5) inst pl, loc pl.

1 A few Skt lws are also declined on this model after an *-u* has been added on at the end.

Forms —

	-aka type subst mas		aka type subst neut	
	sg	pl	sg	pl
dir	<i>divau</i>	<i>divā</i>	<i>pīsaum</i>	<i>gūmchalām</i>
obl	<i>divē</i>	<i>divā</i>	<i>āuā</i>	<i>āuā</i>
inst	<i>muhamtaim</i>		<i>pāsaum</i>	<i>doraḍe</i>
loc	<i>chehaḍas</i>	<i>tāne</i>	<i>pāsa</i>	<i>pāse</i>
	-aka type adj mas		-aka type adj neut	
	sg	pl	sg	pl
dir	<i>ghana</i>	<i>ghana</i>	<i>ghana</i>	<i>ghana</i>
obl	<i>ghanā</i>	<i>ghanā</i>	<i>kuḍa</i>	<i>ghana</i>
inst	<i>ghanā</i>	<i>ghanā</i>	<i>ghana</i>	<i>ghana</i>
loc	<i>ghana</i>	<i>ghana</i>	<i>ghana</i>	<i>ghana</i>

Dir sg m Pkt -ao > -au, see Phonology, p 6

Dir pl m -aū > -ā, see Phonology, p 4

Dir sg n -aam > -aum, see Phonology, p 5

Dir pl n -a + āni > āim > -āni, see Phonology, p 5

Obl sg m n Pkt -aassa > Apbh -aaha > OG ā, see Phonology, p 5

Obl pl m n Pkt aānam > ām or ā, see Phonology, p 5 and the note under it

Inst sg -a + ena > -aim or ai, see Phonology, p 5 and the note cited above

Inst pl Pkt -a + ehi > e, see Phonology, p 7

Loc sg -a + e > ai, see Phonology, p 5

Loc pl -a + esu > -e, see Phonology, p 7

Note—The acc sg m was made analogically from the nom sg m in the Apbh stage, thus —

nom pl *ghodā*    nom sg *ghodau*  
acc pl *ghodā*    acc sg *ghodau*

Adj inst sg a general form, otherwise when it stands alone or is following a noun it shows the inst sg form in -aim, the frequent cases of this kind are the participles

Illustrations from the Text

Dir sg m OG subst *uthau*, *ekadau*, *gadl'arohau*, *ḍimbau*, *muhamtau*, *varau*, *vāsau*, *vārau*, *silau*, *saṁthārau*, adj's *anerau*, *asīmau*, *ūgilau*, *āpanau*, *uchau*, *udēvalau*, *uparūṭlau*, *ūpāharau*, *ūsanau*, *ekalau*, *etalau* *evadau*, *chavau*, *kūṭayau*, *gūdhau*, *gūdherau*, *ḡṁṁau* *ghanau*, *jamalau* *jogau*, *thūlau*, *dūhau* *duhulau*, *dhūlau*, *dhūkadau*, *tochadau*, *tl'olau*, *ḍivau*, *dūbalau*, *dohīlau*, *d'aulau*, *natāivau*, *pā'achau*, *p'elau*, *bāpudau*,

*bījau, bokadau, bhalau, marlau, mātau, mohalau, motau, iadau, iahilau, rūlau, vālhau, saurau, sarau, saghalau, sarīsau, sācau, sāmhaui, sūdhaui, sohāmanau, hīādūbalau, hīnau* In the following the *au* > -*u* *aneru, jogu, mātū, saru*, it will be seen that they have the long forms also Skt lws *adhikau, adhikerau, anamtau, ekamanau, ketatau* (OG ?), *jayaramtau, kūnau, phodau, bokadau*

Dir sg n OG subst *āūsau, āpanapau, gahilapanau, gūdalaui, gumchalaui, dahulapanau, talaui, dayāmanāpanau, pūsau, lākadaui, lugadaui, lesau, lohadaui, hūui, huui*, OG adjs *anatochadaui, adhalaui, aneraui, āpanau, āsau, āmtaraui, uchaui, ūjalaui, ūpaharaui, ūmdaui, ekalaui, etalaui, kisui, kūlaui, kūdaui, ganaui, gādhaui, ghanaui, ghaneraui, cīkanaui, cosaui, chānaui, jājaraui, jīmanaui, jhājheraui, dabaui, dāhaui, dhīlaui, tanaui, tetalaui, trījaui, thodaui, motaui, rūdaui, lūsaui, saghalaui, sarīsaui, sācaui, sāmhaui, hīnaui, dayāmanauk, dohilaui, naraui, pagalaui, pahilaui, pādharau, pūraui, bījaui, bhalau, marlau, māyaui, goyaui, māharaui, mūlagaui* In the following the *aui* > -*ui* *aneraui, saghalui*, it should be noted that they have the larger forms also

Dir pl m *āgīlū, āpanā, ekalā, etalā, eharā, kālamuhā, gūdihū, ghanā, jevadā, dhīlā, tanā, thodā, dohilā, nā, narā, pīrāyā, bījā, bhalā, bholā, mākīlā, mūlagā, motā, rūdā, iadā, iāmīkā, saghalā, sarīsā, sohāmanā, sohilā, betā, pherā, pātālā, pasaiādū, celā, māsā, mākā, bhāmīgā*, Skt lws *adhīlerā, anamitū, kājagarū*

Dir pl n adjs : *ancrām, ādām, āpanām, urahām, etalām, gādihām, ghanām, chānām, jānītām, jūnām, dhīlām, tātām, tāharām, dohilām, dhaulām, pūrām, bījām, bhalām, marlām, māharām, motām, rūdām, vīcīlām, vīsamām*; subst *sagām, ghūmcalām, pātrām, vīcālām, mīmīdām, bāranām, pāradīārām, pānadām*

sg and pl mas *anerā, āgīlā, āsā, ekalā, eharā, kūdā, ketalā, ghanā, cauthā, bhūlā, judatā, tāharā, thodā, narā, pūrā, bījā, bhalā, bhūlā, bholā, mātū, motā, rūdā, vīcīlā, vīsamā*; substantives *ārīsā, āmbā, unhālā, ghōlā, kūchabā, lālasoriyā, jamārā, dosā, thāmbhā, dīvā, dīhādā, natārā, pampotā, pāsachā, betā, līhālā, salalā, sīlā*, neut *āūsā, āpanā, āpanapā, āmīlā, ulasā, etalā, gūdihū, gūmchalā, cosā, talā* The following have the nasalization preserved, or more probably reintroduced

in them *ghanām, nām, motām* More examples *tūmbadā, trījā, thodā, nā, nīlā, nā, pārakā, piyārā, pūrā, bījā, bhcgā, vicālā, rūdā, lugadā, lesā, sotā, sarā, sāmīdā, sagā*

Note—The three forms *ghanām, nām, motām*, cited above, show the beginning of the analogical process by which the obl and dir pl were given the same form on the model of mas nouns This form is now fairly common in MG thus, MG obl sg n *motā*, but obl pl n *motām*

Inst sg m n substs *muhudaim, hiyaim, muhamtaim, āpanapaim, nisthurapanaim, śulhapanaīm, dīnapanaīm, ādarapanaim, garūāpanaim, sarūgapanaim, nīsatapanaim, lobhīpanaim, nirbhayapanaim, rāūdrapanaim*, ending in -ai *hiyai, lākadaī lohadaī, vāmsalaī*, and the lw *gurukularūsai*, adjs *gūdhai, ghanai, saghalai, ūmcai, motai, nūnhai sotai, cosai cīkanai, āpanai*, and the lw *anamtamai*, ending in -aim *ghīnaim, āpanaim, rūdaim*

Loc sg m n . *āpanai, charai, gūdhai, ghanai, thodai, cīkanai, cosai, nai, māharai, lākadaī, motai, vūsai, vāmsalaī, rūdai, lohadaī, vicilaī, sotai*, ending in -aim *āpanapaim, ctalaim, kārana panaim, garuāpanaim, jattapanaim, dūhaim, naim, nirbhaya panaim, pāsaim, pūhaim, muhamtaim, muhamdaim vicilaīm, rūdaim*

Inst pl *vāsade, tarase saghale, bāle, anere, thode, ghane*

Loc sg *chekhadaī, samthārai, ūdhanai, pūmyarai, hiyai, thāmadai, āūsai, vihānai, tāmtanai, sagai, nai, āpanai, rudai sarai, pūmcamai, motai, sūmhai, chekulaī, ūmcai, ūmcehai vicilaī, hīnai, hīnerai, mulagai, ūjalai*, and the Skt lws *narakāvūsai, pūrvilaī*

Loc pl *thode, saghale, ghane, bāle, lāle rūle, ekate ne pūchale bāle, pūse, vāsade, tūne lane*

#### 1A (ii) The -ā'ā Type

Dir sg *vūu* (Skt *vūtah*) Inst sg *vūm* < Pkt *vūena* Inst pl *vūr* < Pkt *vūehi*

#### 1A (iii) The -ika Type

-io > -ī, see Phonology, p 6 Also iam > -ī, see Phonology,

p 6

Dir sg *dhanī m, lolī n, ghī n, bhāī m, bhīārī m, karasanī m, rayarī m* (Pkt lw), *pīnī n*

Dir pl *karasanī m*, *pānī n*

Obl sg *dhanī*, *bhāī m*, *karasanī m*, pl *dhanī*, *karasanī*, *pānī n*

Inst and loc pl *karasanīe* Inst sg *pānūm n* < Pkt *pānīena*

The long vowel *ī* is carried through in case forms

#### 1A (iii) (a) The *ika* Type (enlarged) in *-īu*

Nouns of the *ika* type (just described on p 23) otherwise like fem in *īu* were enlarged by the addition of *u* in OG, and declined like the *aka* (*ghodau*) type forms —

Dir sg *īānīu m*, *paīum n*  
*pamsīu m*

Dir pl *talīām n*

Obl sg and pl *vanīa m*, *gāmadīa m*, *pamsīū m*, *hāthīā*, also  
*hathīya*, *sasasūmtīām n*

Inst sg *hāthīum m* Inst pl *hāthīe*

Note—The case endings of this type are analogically transferred from the *aka* type

#### Loan words

Dir sg *mas abhāgīu*, *alpārthīu*, *khusīu*, *vivekīu*, *trīdamīu*,  
*duhkhīu*, *rūpiu*, *samsārīu* *vyavasāīu* *susadāīu*, *sukhīu*, *lobhīu*,  
*rūpīum n*

Dir pl *mas rogīā*, *lobhīā*, *rupīa* *upavasīa*, neut *rūpīām*, also  
*rupīyām*

Obl sg and pl *līlvisīā*, *rogīā*, *cārutrīā*, *patangīā*, *rūpīā*

Inst sg *rupī*, pl *asamjāme*, *cārutrīe*, *pramadīe*

Loc sg *rupī*

#### 1A (iii) (b) The *ika* Type (enlarged) in *īu*

Most of the past participles in *m* and *n*, together with a few pronominal adjectives, have this ending. They are declined exactly like the previous type with only this difference that the penultimate *i* is short in all the forms of this type and consequently the semi-vowel *y* tends to develop between the *i* and the *-ā* in the dir pl and obl forms

#### Forms

Dir sg *mas jīsiu* *tīsiu*, *līsiu* *īsiu*, *hāthīu*, neut *jīsium*, *tīsium*,  
*līsium*

Dir pl *mas tīsiya*, *līsiya*, *īsiyī*, neut *īsiām* or *īsiyam*

Obl sg and pl *tīsiya* or *tīsiā*, *līsiyā* or *līsiā*, *īsiyā*

Inst sg *kisū, isū, tarasūm*, loc sg *isū, kisū*

Inst pl *isīe*, but *tarasē*

Past participles for the forms see p 52

*Note*—All the case forms of this type are analogically transferred from the *-āla* type

#### 1A (iv) *The -uḷa Type*

*uo* > *ū*, see Phonology, p 7 Forms —

Dir sg and pl *ālasū mn, vārū mn, chorū n, iasū*

Obl sg *ālasū*

Inst and loc pl *lūc*

*Note*—The inst and loc pl *lūc* seems to be a phonetic evolutive of the Skt forms *lūpena* and *lūpesu*

#### 1A (iv) (a) *The Enlarged uḷa Type*

The *-uḷa* type was enlarged by the addition of *u*, and declined like the *-āla* type in OG Forms —

Dir sg mas *kaḍuu, garūu, pāḍuu, mūu*, neut *kaḍūum, garuum, pāḍuum*

Dir pl mas *kaḍūā, pāḍūā, jūjūā*, neut *kaḍūām, pāḍuam*

Obl sg and pl *pāḍūā, mūā*

Inst sg *pāḍū* Loc pl *jūjūe*

*Note*—All the forms of this type are analogically transferred from the *āla* type

#### *Loan words*

Dir sg m *hitūu*, pl *hitūā, ahitūā*, sg n *ahitūum hituum*

Obl sg and pl *anahitūā, ahitūā, hituā*

Inst pl *sūdhūc*, loc sg *hitū*

*Note*—It may be noted that the inst and loc forms of the types *ika*, *-uḷa* do not differ from the corresponding forms of their enlarged types, as the last two vowels in the *ika* and *uka* types developed into a long vowel to which the terminations were super added thus arriving at the same result as in the inst and loc forms of the enlarged words. The real difference between the two groups is in the dir and obl cases only

References—For the extended forms in M, see Bloch §3 191, 193 194 For the extended forms in B see Chatterji §§ 495-6



showing this ending in this MS. In the contemporary literature there is quite a number of lws with this inst sg and loc sg ending. See GOS, No ॣॣ, p 97, line 14, *sabhām*, this seems to be the old loc termination, *āyām*, preserved in lws only, while to the OG words which came to end in -a the imported termination was added.

## 2A (u) The *īā* Type *kīdī*

For  $-i + ā > ī$ , see Phonology, p 6

Under this class come those nouns of the fem gender to which -*īkū* was added in the Skt stage, or which were extended in one of the later stages. This is the fem class as contrasted with m n -*aka* class. It has only one form, viz -*ī* for all cases and numbers excepting that -*m* and -*e* are super added to nouns (and also to adjs used as nouns) for the sg of inst and loc, and for the pl of inst and loc respectively. There seems to be no further extension of this class, as is the case with the *ī/a* and *ukā*-classes.

This general fem termination is found after substs, adjs pres, past, pot participles, pronominal adjs, etc. Forms —

Dir sg and pl *anerī, saghalī, kīdī, asadāvasadī, āpanī, ehalī etalī, laudī, lautīgāmanī, kūgīnī, ghanī, ghāmtalī, corī chamasī, chālī, thkurāī, dhīlī, dhūkādī, tanī, trīmanī, thāmpānī, thodī, dubalī, dohlī, nadī, parāī, pahūlī, balī, rūdī, rūvadī, māfī, mūlagī, bhalī, bīmanī, bāmdhanī, vūdī, vūmkī vīsamī sarī, samarthāī, sarīsī, sūcī, hathelī*, lws *anamtagunī anamtī*

Obl sg and pl *anerī, saghalī, āpanī etalī, kīdī ghanī*

Inst sg subst *āṃgulīm, cautīsīm, rānīm, vīmāsanīm*

Inst sg adj *saghalī, āpanī, sūcī, pūchulī, rūpinī*

Loc sg subst *ājānīm, pūvīm, nagarīm*

Loc sg adj *rūdī, pūchulī, rūpinī*

Inst pl subst *āṃgulī, kīdī, amteurīcī vīdyūdharīcī strīcī*

Inst pl adj *ājīlī, rūpinī* Loc pl subst *nadīcī* (Skt lw)

In the following the adjectives follow the nouns, and so have the termination added on to them, while the preceding noun has none. *āpanīm* loc sg, *nūthīm* loc sg

For the forms of the participles see participles

## 3 The Skt *ī* Type

Nouns in which the consonantal element between the two vowels still remained. This class consists of nouns many of which were fem in Skt, while some of which were reduced to fem in later stages. See

Dir sg and pl *bāmha* (already *bāhā* in Pā), *hīnga*, but *guru* (lw ?)  
 Inst sg *cāmcaum*, *gurum*, pl *gure*

Note — *-u* > *-a*, see Phonology, p 4 There seems to be some indecision as to which class should form the basis of analogy for forms of these words *guru* being m is declined like mas noun in *-a*, but *cāmca* changed to f is declined like f forms in *-a*

Cf Jacobi, p xiii, b, pp 12-13

### Adjectives

Adjectives do not differ from substs as regards their case and number forms, excepting in the few points noted on p 21 As adjs, as opposed to substs, they have three different forms to distinguish three genders: *motaum* m, *mofī* f, *motaum* n This is true for a large number of cases, but there are a few adjs which have the same form for all the three genders They generally end in (i) *-ī*, *-ū*, or *e*, e g *vūrū*, *vasū*, *ālasū*, *bhāre*, and in (ii) *-a*, e g *rāmka*, *ujamāla*, *sūdha*, *gūjha*, the semi-adjectival group ending in *-hāra*, e g *karanahāra*, *lenahāra*, *denahāra*, etc, and the numerals used before substs, e g *pāmca*, *dasa*, etc On the analogy of this unchanging type, lws from Skt are taken which show no change for gender e g (i) those ending in *-ī*, *-ū* and (ii) *-a* E g those ending in *-ī* *lalyānakārī*, *anavīnīsī*, *aiuekī*, *sukhī*, *duhlhī*, *upavāsī*, *pāpī*, in *-u* *bahu*, in *-a* *kāraka*, *rūpavanta*, *tejavanta*, *madhura*, *gambhīra*, *capala*, *nindya*, *kurūpa*, *pūjya*, *kuṭīna*, *akulīna*, *sukumāla*, *bhaviya* Attempts have been made to differentiate genders by adding *-u* to the mas and *-um* to the neut, leaving the form *-ī* unchanged for the fem Ex *pāpīu*, *abhāgīu*, *rūpīu*, *lutūu*, cf the similar enlargements to the OG words on p 24 In two cases the semi adj *karanahāra* appears as *karanahāri* before the fem subst

A list of OG adjs (a) unenlarged *jāna* *gūjha* *rāmka* *dhīra*, *rīsūla*, (su) *kumāla* (b) enlarged, those ending in *au* m, *ī* f, *um* n *thodau*, *ghanau*, *sāmhaui* *radau*, *bahatau* *rūdau* *chumgamaui* *mūlagau*, *narau*, *kūlagarau*, *thālau*, *vāmka*, *dāhaum*, *anatochadaum*, *sūcaum*, *nīlū*, *kālū*, *dohīlaum*, *vīcīlaum*, *ūgīlaum* *ūyalaum* (c) enlarged, ending in *-īu*, *-ūu* *pūlīu*, *kadīu*

Comparison — Skt *-atara* > Pkt *-ayara* > *-era* in OG, and was extended to *-erau*, thus, Skt *ghanatara* > Pkt *ghanayara*, OG *ghanerau*, similarly, *ghājherau*, *gūdherau*, *adhakeraum* n, *kīneraum* n But these forms have no regular comparative sense in MG, though

in OG it is used in that sense. There is no special form for the superlative degree in OG, and that relation is shown in a different way with the help of the comparative form. Examples —

Positive *mābāpa nau sneha gādhau* 'Great is the love of the parents'

Comparative *teha pāham chorū nau sneha gādherau* "As compared with that the love of children is greater"

Superlative *teha pāham bharyādika nau sneha atihim gādherau* "As compared with all of them, the love of wife and others is by far the greater"

*Note*—MG has no special forms for comparison, the above forms are mere adjs in character. MG uses *adhāre* "more" for the comparative and *sau thī* "out of all" for the superlative.

References—For forms in Gurjara Apbh. see Ludwig, pp 57-9. Cf. Dr. Tessitori, *IA*, vol. xliii, pp 181-6, 213-16, vol. xliiv, pp 5-6.

### Pronouns

The VS has (1) personal pronouns, viz *haum*, *taum*, (2) the demonstrative pronouns, viz *e*, *te*, (3) the relative pron, viz *je*, (4) the interrogative pron, viz *kauna*, *sum*, (5) the indefinite pronouns, viz *loi*, *aneraum*, (6) the reflexive pron, viz *āpanapaum*, (7) miscellaneous pronominal forms.

Almost all of them, except the prons of the 1st and 2nd persons and the reflexive pron, are also used in adjectival function, that is, they precede the substantives they qualify. The reflex pron has a different adjectival form, viz *āpanaum*.

Beside this group there is a large number of adjs formed from the pronominal roots, e.g. *jetalau*, *tetalau*, *jeharau*, *jisuu*, etc., which, though declined like adjs of the *-ala* type in *mas* and *neut* and like *ilā* type in *fem*, will be treated here.

There are, lastly, a few adverbs formed from these pronouns which will be given below.

### THE PERSONAL PRONOUNS

#### The 1st and 2nd Persons

These two have parallel forms —

	1st person		2nd person	
	sg	pl	sg	pl
Nom	<i>haum</i>	<i>hum</i> , <i>humi</i>	<i>taum</i> , <i>tum</i>	<i>tumhe</i>
Obl	<i>mujha</i>		<i>tujha</i>	
Inst	<i>maim</i>	<i>mim</i>	<i>taii</i>	<i>tumhe</i>
Obl gen	<i>mā(haraum)</i>		<i>tu(haraum)</i>	<i>tumhā(rau)</i>

- haum* < Apbh *haum* < Pkt *ahaam*, enlargement with -a of Pkt Pa *aham*, Skt *aham*. It is the usual form. *hūm* and *hum* (only once) are (unemphatic ?) developments of *haum*, cf MG *hū*.
- taum* has replaced older *tūm* (after the 1st pers *haum*) < Pkt *tumam* < Skt *t(u)ram*. The alternative *tūm* may be the survival of the older form or more probably (like *hūm* < *haum*) a later development of *taum*.
- amhe* Originally an inst form (parallel with the 2nd pers *tumhe*) < Apbh Pkt *amhehum*, Pa *amhehi*. The Pa Pkt Apbh nom pl *amhe* formed from *asmān*, etc (after the nom pl of other pronouns like *jé*, *té*, *lé*) would become \**amhi* in OG. *amhe* was substituted for \**amhi* probably on the analogy of the passive construction of the past tense. Cf similar replacements in II *maī* (= OG inst sg *mam*).
- tumhe* Inst pl (parallel with 1st pers *amhe*) < Apbh Pkt *tumhehum*, Pa *tumhehi*. The OG nom pl form Pa Pkt Apbh *tumhe* would be \**tumhi*, which was replaced by *tumhe* prob for the same reason as \**amhi* was replaced by *amhe*. See above. See Bloch, p 110.
- mam* Skt Pa *mayā* > Pkt *mac*, *mai*, the Apbh and OG *mam* owe their realization to the analogy of substs.
- tam* Skt *tayā* > Pa *tayā* > Pkt *tac*, the Apbh and OG *tam* seems to have got the nasalization on the analogy of substs.
- mujha* Skt *mahyam* > Pkt *mujjha*, the *u* is an importation from *tujjha*.
- tujha* Skt *tubhyam* > Pkt *tujjha*, where *jjh* from Pkt *majjha* replaces -*bh* < *bhy*.
- mā* Skt Pa Pkt *mama* Apbh *maha* > *mā* + the postpos *harau*. See *tā*.
- tā* Skt Pa Pkt *tara* > Apbh *tau* + *harau* (cf *ghodau* dir., *ghodī* obl before a postpos).

*Note*—*mā* and *tā* are used only before one postpos viz *harau*, while *mujha*, *tujha* are used before all others.

*tumlārau* *tumlaha* + *larau*

References—Geiger, § 101, Fischel, §§ 415-420, Bloch, §§ 207-210, Chatterji, §§ 537-553.

THE PRONOUNS *e*, *je*, *te*

Forms —

	<i>e</i>		<i>je</i>	
	sg	pl.	sg	pl
Dir	<i>e</i> (emph <i>eha</i> )	<i>e</i> (emph <i>eha</i> )	<i>je jam</i> (n)	<i>je</i>
Obl	<i>e</i> (emph <i>eha</i> )	<i>e</i> (emph. <i>eha</i> )	<i>jeha</i>	<i>jeha jīham</i>
Inst	<i>inaim</i> (m n)	<i>ehe</i>	<i>jīnaim</i> (m n)	<i>jeha jīham</i>
Loc	<i>inaim</i> (m n)		<i>jīnaim</i> (m n)	<i>jeha jīham</i>
<i>te</i>				
Dir	<i>te</i> (emph <i>teha</i> )	<i>te</i> (emph <i>teha</i> )		
Obl	<i>teha</i>	<i>teha tīham</i>		
Inst	<i>tīnaim</i> (m n)	<i>tehe</i> (m n)		
Loc	<i>tīnaim</i> (m n)			

*Note*—Forms not shown to belong to any particular gender belong to all genders. Pronominal and adjectival forms are the same, excepting the loc and inst sg forms which lose their nasalization when used adjectivally. *īnī* is the inst sg f form of the adj *e*, cf the similar treatment of adjs p 29

Dir sg pl *e* Skt nom sg *esah* m, *esā* f, *etat* n, pl *ete* m, *etāh* f, *etān* n, acc sg *etām* m, *etām* f, *etat* n, pl *etān* m, *etāh* f, *etān* n. Pa nom sg *eso* m, *esā* f, *etam* n, pl *ete* m, *etā* f, *etām* n, acc sg *etam* m, *etām* f, *etam* n, pl *ete* m, *etā* f, *etām* n. Pkt nom sg *eso* m, *esā* f, *edam* (Śaur) *cam* n, pl *ee*, *ede* (Śaur) m, *eāo*, *edāo* (Śaur) f, *eām* *edām* (Śaur) n, acc sg *eam*, *edam* (Śaur) m f n, pl *ee*, *ede* (Śaur) m, *eāo*, *edāo* (Śaur) f, *eaim*, *edāim* (Śaur) n, Apbh nom sg *eho*, *eha* m, *eha* f, *ehu* n, pl *ei* m f n, acc sg *ehu* m n, *eha* f, pl *ei* m, *eha* f, *ehu* n

Most of the m f n forms cited above would regularly give *e* in OG. Evidently some, e.g. the neut pl, were ruled out and replaced by the mas forms, the same seems to have happened to some of the fem forms like *eao*. Thus OG *e* is more or less regular. The OG *eha* seems to be older than *e*.

Dir sg pl *je*, *te* Skt nom sg *yah* m, *yā* f, *yat* n, pl *ye* m, *yāh* f, *yān* n, *sāh* m, *sā* f, *tat* n, pl *te* m, *tāh* f, *tān* n, acc sg *yam* m, *yām* f, *yat* n, pl *yān* m, *yāh* f, *yān* n, *tām* m, *tām* f, *tāt* n, pl *tān* m, *tāh* f, *tān* n. Similarly, Pa Pkt Apbh have *so*, *so*, *su*, *yo*, *jo*, *ju* etc respectively for nom sg m and so on. None of these forms except perhaps the nom pl m Pa *te*, *ye*, Pkt *te*, *je*, Apbh *te* *je*, can give regularly the OG *je* *te*.

It seems probable, therefore, that the OG *je*, *te* are constructed on the analogy of the emphatic pron *e*, and that

they replaced and stood for all the forms of m f n, sg pl as does *e*. This replacement is partly seen even in Pkt and Apbh forms, e.g. *jo, ju* nom sg n (see Pischel, §§ 423, 425, 427). The emphatic *teha* seems to have been constructed on the analogy of *eha*.

Obl sg pl *e, jeha, teha* Skt gen sg *etāsya* m n, *yāsya* m n, *tāsya* m n, pl *etēsām* m n, *yēsām* m n, *tēsām*, Pa *etassa* m n, *yassa* m n, *tassa* m n, pl *etesam* m n, *yecam* m n, *tesam* m n, Pkt sg *cassa* m n, *jassa* m n, *tassa* m n, pl *cāna* m n, *jāna* m n, *tāna* m n, Apbh sg *jahe, jasu* m n, *tahe, tasu, tassa* m n, pl *jūham, tūham, taham* m n, the f and n forms having no *-e* in them are no good. Of the above forms, Skt *etāsya*, etc., alone can phonetically give *eha* or *e* for the sg, *yasya* and *tasya* having no necessary *-e*. In pl also *etēsām* alone can give *-e*, as *yēsām* and *tēsām* lose their *-e* through contamination in the Pkt stage. Thus of the two sources of the obl, namely, Skt *etāsya* and *etēsām*, the balance is on the side of *etāsya*, as the OG emph *eha* is more easily derivable from it. The possibility remains that both developed into one form. The OG *jeha, teha* seem to have been constructed on the analogy of *eha*. The rare forms *jīham, tīham* < Skt *yēsām, tēsām*, but they are ordinarily replaced by *jeha, teha*.

Inst sg *jīnam, tīnam, īnam* Skt *yēna, tēna, etēna*, Pa *yena, tena, etena*, Pkt *jīnā, tīnā, cēna*, Apbh *jīna, jini, jem tīna*. These Pkt and Apbh forms gave *jīna, tīna, īna*. The OG *jīnam, tīnam, īnam* are these old forms with the general inst sg term *-am* added on to them, as the forms *\*jīna*, etc., ending in *-a* seem to fall outside the general scheme of case endings in the lang. In the *ṛpōu jīna* we find the short *i*, which is probably the correct evolutive, because the relative pron is liable to come in unaccented positions and consequently its vowels are more liable to be shortened. If that is so, the OG *jīnam* with long *ī* is to be explained as a restitution on the analogy of the two similar forms *īnam* and *tīnam*. This form is generalized for all genders in OG. The fem forms of Pkt and Apbh will not explain the *n* existing in the OG forms.

Loc. sg *jīnam, tīnam, īnam* Skt *yismin, tasmīn, etasmīn*, Pa *yamhi, tamhi, eamhi*, Pkt *tammī, eammī*, etc., Apbh *jāhi, jīhi*, etc., will not give OG *īnam* etc. It seems therefore that the inst sg form was extended to the loc sg function (?)

The above forms seem more to be connected with OG *jihām*, *tihām* *ihām* (see the Index) Was it *jīna* + *-im* < Skt *-smṛin* ?

Inst pl *ehe jehe, tehe* Skt *etēbhīh, tebīh, yēbhīh*, Pa *etehi, yehi, tehi*, Pkt *eehi* (or *-im*), *jehi* (or *im*), *tehi* (or *-im*) The term *ebhīh* > *-e* (see Phonology, p 7) in noun forms, which are generally polysyllabic, but in pronouns like the above which have two syllables we might expect a different treatment Thus it seems that whereas the *h* disappeared in polysyllabic words, it remained in short words to which the analogical *e* was added on Or they might be explained as the regular inst pl forms of the obl or more probably of the emphatic forms *cha, jeha, teha*

References —For Pa forms see Geiger, §§ 105, 107–9 For Pkt forms see Pischel, §§ 425–7 For M forms, see Bloch, § 203 For B forms see Chatterji, §§ 554, 563, 565

### INTERROGATIVE AND INDEFINITE PRONOUNS

There is a confusion in the use of these pronouns, one being used in place of the other The inter pron distinguishes *n* from *m* and *f* in dir and obl, but the indef does it in the dir only From the very few instances available, it seems that the inter pron distinguishes *n* from *m* and *f* in inst and loc sg also The adjectival forms are the same as the pronominal forms The indef pron is generally augmented by the case forms of *-eka* after it Forms —

		Sg	Pl
Dir	Inter	<i>lūna</i> m f, <i>siim</i> n	<i>siu</i> (adj) m, <i>syā</i> (adj) m
	Indef	<i>lo, loi, loeka</i> m f <i>kāmīm, kāmīmekā</i> n	<i>lunaeḥa</i> m f, <i>loi</i> m <i>kāmīm, siimeka</i> n
Obl	Inter	<i>lahi</i> m f, <i>syā</i> n	<i>lahi</i> m f, <i>syā</i> n
	Indef	<i>lahi</i>	<i>lahi</i>
Inst	Inter	<i>lunaim</i> m f, <i>kīnaim</i> n	
	Indef	<i>lunimekam, lunaekam,</i> <i>lunum</i>	
Loc	Indef	<i>lunum eka</i>	

Note —*siimeka* occurs in dir sg n in the inter pron when the thing referred to by the form is vague and embraces anything whatsoever

*luna* Skt *lah punah* > Pkt *launa* > OG *luna*  
*loi, lo* Skt *lāścit* > Pā *loci* > Pkt *loi* > OG *loi, lo*

- sin, syū* same as *lisin, lisinū* or *lisyū* with the initial syllable lost
- lunim* Skt *lānucit*, Pkt *kānucit*, Apbh *kāmīmi* The old sg replaced by this in the acc, this neut form has survived while those of *je, te e* have been superseded by their mas forms
- lahi* the obl sg and pl Apbh has *tahe, jahe, lahe*, as the gen sg m forms We saw above that these were replaced by *tcha, jcha* on the analogy of *cha* But in the inter and indef prons the gen sg seems to have survived probably because the other forms of these prons do not present a parallelism with those of the prons *e, je, te* Thus Skt *lasyāpi* or *lasyacit* > Pkt *lassai* > Apbh *lahi* (?) > OG *lahi*
- lunaim, lunum, lunaekum*, etc The regular OG inst sg forms of the word *luna*, and of *kunaekā* the nom sg form cited above
- kīnaim* Skt *kēna* > Pkt *kīna* > Apbh *kīna* The OG *kīnaim* has *-ī-* on the analogy of *īnaim*, the *im* in the OG form is newly added on as in *īnaim, jīnaim, tīnaim*

References —For Pa forms, Geiger § 111 For Pkt forms, Pischel, § 128 For Vl forms, Bloch, § 204 For B forms, Chatterji, §§ 582-588

### THE PRONOUN *anerau*

Skt *anyatara-* > Pkt *annayara* > OG ext *anerau*

This, like any word of the *-ala* type, is regularly declined and has three genders, viz *anerau m*, *anerī f*, *aneraum n* For the forms see Index

### THE REFLEXIVE PRONOUN *āpanaprium*

This pronoun is really an abstract subst from the pronominal adj *āpanau*, formed by adding *paum* It is declined regularly like the neut noun of the *-ala* type It is declined in the sg only For forms see Index

The *potai* occurs in the loc sg only see the Index

### THE PRONOUN SKT *sariva*

Dir sg	<i>sariva</i> (lw)	pl	<i>sarivā</i> (lw) <i>sithu</i> (emph ?)
Obl	<i>sarivaum</i> <i>sarivum</i>		<i>sarivāum, sariva</i> (lw) <i>sivum</i>
OG	<i>sarivum</i> < Pkt <i>sarivum</i> < Skt <i>sarivām</i> , but <i>-kauri</i> (?) <i>sahī</i> < Pkt <i>sauru hu</i> < Skt <i>sarivah khali</i> (?)		



## THE PRONOMINAL ADJECTIVES

The prons *je*, *te*, *le*, *e* have derivative adjectival forms (1) qualitative *jisū*, *tisū* *isū*, *kisū*, also *charau*, *jeharau*, (2) quantitative *jetalau* *tetalau* *letalau*, *etalau*, and (3) showing size *jevadau*, *tevadau* *evadau*. They are regularly declined like the *aka* type in *m n* and like the *ikā* type in *f*. For the forms see the Index.

**Derivation** Skt *\*idrśika* > *isio* ext in OG *isī u*, similarly, Skt *\*kīdrśika* > ext *kisū*, the OG *tisū* and *jisū* < *\*yādrśika* and *\*tadrśika*, the first syll having *i* analogically from *isū* and *kisū*. Skt *etadbharaḥ* > *chara*, ext in OG *charau*, *jeharau*, etc, analogically from *charau*. Apbh *jettula*, *kettula*, *ettula* *tettula* ext > OG *jetala u* *tetala u*, etc. The Apbh *ettula* etc < Skt *\*āiyattaka*- (cf RV *īyattaka*) Pā *ettaka* ext with *la*. Thus Skt *\*āiyattaka* > Pa *ettaka* > Pkt *ettā* ext in Apbh *ettala*, OG ext *etalau* > NG *ettō* *jetalau* *letalau*, *tetalau* constructed on the analogy of the above.

Apbh *jevada*, *tevada*, etc, ext in OG *jevada u*, *tevada u*, etc. Is it from *te* + *īada* "big"?

REFLEXIVE ADJECTIVE *āpanau*

Skt *ātmanah* > Pkt *appano* ext in OG *āpana u*. It is regularly declined in all the three genders. For the forms, see the Index.

**References**—For Pkt forms, Pischel § 401. Cf M forms from Bloch, § 205, and B forms from Chatterji, § 591.

## STEREOTYPED PRONOMINAL CASE FORMS

Used adverbially —

Loc forms showing place *jihām*, *tihām* *kihām*, *ihām*, *inaī arthī*, *inaī adhikārī*

Showing time *jivāraim*, *tivāraim*, *kivāraim*, *kahū*, *jamlagai*, *tūmlagai*, *jīnaim samayī*, *tīnaim samayī*

Inst forms showing manner *āpahanī*, *etalaim*

Acc sg forms manner *jisūm* *tisūm*, *isūm*, *kisūm*, condition *jam*, *jam tām*, *tam*

Old adverbial forms *jima*, *tima*, *kima*, *ima*, *tīma*, *jai kimaī tau*, *tauḥai*, *jaipuna*, *jau*, *tima tima*, *jima jima* *kima kima*

With postpositions *kīlām tau* *jeha bhanī* *chakarana*, *kisūm*

For the derivations see the Index. Cf Chatterji, §§ 599-610

## OTHER PRONOMINAL PHRASES

Indefinite sense: The prons. *ja-* and *la-* are often combined to express a high degree of indefiniteness, higher than mere *loi*, *lāmīm*: *jamloi* "anybody whatsoever", *jehakahi* (*thikī*) " (from) any person whosoever". *loi* is used with other pronouns to express the same sense: *sahū loi*, *sarikaha*, etc.

The combination of *-eka* with *la-* is illustrated on pp. 34-35. Here *eka* is combined with the derivatives of *la-* to express the same sort of indefiniteness: *letalā eka*, *letalī eka*. The combination *jete* also is used to express indefiniteness. Distributive: *eka eka* "each separately", *jehc jehc* "by whatsoever", *anerī anerī* "each time separately".

References.—Cf. the treatment of prons. by Dr. Tessitori, *IA.*, vol. xliv, pp. 10-11, 30-6. For the forms of Gurjara Apbh, see Ludwig, pp. 59-60. Cf. Jacobi, pp. 13-15.

## Numerals

Cardinal numbers: *eka* "one", *bi*, *be* "two", *trinṇi* "three", *cyāri* "four", *pāmea* "five", *cha* "six", *sāta* "seven", *ātha* "eight", *naua* "nine", *dasa* "ten", *ṇanara* "fifteen", *sattari* "seventeen", *aḥhāra* "eighteen", *ekatiṣa* "twenty-one", *chariṣa* "twenty-six", *sattātīsa* "twenty-seven", *trīsa* "thirty", *chatrīsa* "thirty-six", *baitātīsa* "forty-two", *sāthi* "sixty", *satiḥuttari* "seventy-seven", *saya*, *sau* "a hundred", *sahasa* "a thousand", *lāsa* "a hundred thousand", *koḍi* "ten millions", *koḍākoḍi* "a crore of crores".

They do not change their gender.

Declension:—

*eka*, *sahasa*, *lāsa*, *koḍi*: Dir. and obl. sg.: *eka* (emph. *ekū*), *sahasa*, *lāsa*, *koḍi*; pl. *eka*, *sahasa*, *lāsa*, *koḍi*.

*sau*: Dir. sg.: *sau*; pl. *saya*, *saim*. Obl. sg.: *saya*; pl.: *saya*.  
Inst. sg.: *ekaim*, *koḍim*; pl.: *sac*, *sahase*, *koḍie*, *lāse*. Loc. sg.: *ekaim*; pl.: *sac*, *koḍe*.

*bi*, *trinṇi*, *cyāri*: Dir.: *bi* or *be* or *beha*, *trinṇi*, *cyāri*. Obl.: *bihum*, *trihum*, *cihum*.

Before nouns in obl. cases these words tend to appear in the dir., as *bi kosa thikī* "from two kosas"; but also *trihum prahara pachī* "after three praharas".

Inst. and loc.: They appear in the obl. when the following noun is

In the body of the comp the form is *eka-*, e.g. *ekavīśa* "twenty one"

*The number 2*—Skt *n dv* > Pkt *be* in *n* nom and acc > Apbh and OG *bi*. The fem and neut form supplanted the mas form. The emphatic *be* is probably a new creation (from what?) The open vowel of MG *be* is unexplained. In the body of the comp the form is *bi-* e.g. *bimanī* < Skt *du*, but *bā* < Skt *diā* when the comp is of a numerical character, e.g. *bāvīśa*, but *ba* in *batrīśa* when the conjunct follows.

*The number 3*—Dir pl *trinni* < Pkt *trinni* < Skt *trīni*, the neut form supplanting the mas and fem forms. The Pkt and Apbh have *tr* > *t*, but OG preserves the group. The Pkt *trinni* would normally give *\*trīni* in OG, but the actual form is *trinni*. Cf. the further development of the unaccented vowels > *tran* in MG. See footnote, p. 12.

*The number 4*—Nom and acc Skt *caturī* > Pkt *cattārī* > *\*catārī* influenced by *caturah*, *cayārī*, *\*ciārī* > OG *cyārī*. The form *\*ciārī* seems to have been developed from the *-i-* inserted after *c* on the analogy of *bi*, *tri-*. There is no trace of it in the Pkt and Apbh. As the first member of a compound it appears as *cau*, e.g. *caumāsaum*, *caurīhāra*, *caurāsī* *cau* < Skt *catur* see Bloch 329a, 1.

The obl of *bi*, *trinni*, *cyārī*. The obl forms are used for all cases, before a noun.

OG *bihum*, Apbh gen *bihum* < Pkt gen *benham*

OG *trihum* < Pkt *tinham*

OG *cihum* < Pkt *caunham*

If Pkt *am* > *-um* in OG, the forms can be derived from the gen pl, Pkt *tinham* > *\*tīhā* > *\*tīhū*. Cf. the OG obl pl *m tīham*, cf. the intervocalic treatment of the nasal in terminations.

*The number 5*—Skt *pañca* > Pkt *pañca* > OG *pāmea* for dir and obl. In the derivative the form is *pāmea* as in *pāmeaman*, but in a numerical comp it is *pa(n)* e.g. *pañara*.

*The number 6*—Skt *ṣaṭ* > Pkt *ṣa* > OG *cha*. In the comp the succeeding cons. is seen doubled e.g. *ṣaṣṭāvīśa* for which an earlier *ṣaṣṭāvīśa* must be assumed. Cf. Skt *ṣaṣṭamītiśa*.

*The number 7*—Sl t *ṣapta* > Pkt *satta* > OG *ṣita* for dir and obl. In the comp the form is *satta*, e.g. *sattāvīśa*.

*The number 8*—Skt *aṣṭī* > Pkt *attīa* > OG *ātīa*, for the dir and

obl on the analogy of *pañca*, *sapta*, *nava*. In the comp the form is *atthā* e.g. *atthāvīsa*

The number 9 —Skt Pkt OG *nava*. In the comp *nava*

The number 10 —Skt *daśa* > Pkt *daśa* > OG *dasa*. The Apbh has *daha*. The OG *dasa* is an accented form

The numbers 15, 17, 18 —Pkt *pannarasa* > Apbh *pannaraha*, Pkt *sattarasa* > Apbh *sattaraha*, Pkt *atthārasa* > Apbh *attharaha*, giving in OG *panara*, *sattara*, *adhara* respectively. -d > -r is a special development as also s > h

The number 20 —Skt *vimśatī* > Pkt Apbh *vīsa*. But *visam* and *visā* were newly created in the Pkt stage on the analogy of *trimsat*. The Apbh also has *visam*

The number 26 —OG *charvīsa* < \**chadīśam*

The number 27 —OG *sattavīsa* < *sattavīsam*. *ā* is analogical from *atthā*

The number 30 —Skt *trimsat* > Pkt *tisam* and *tīsā* > Apbh *tīsa*. The OG preserves *tr* see *trinnī* above

The number 42 —Skt *diśatvarimśat*. The Pkt 40 = *cattālīsam*. In comp the Skt *diś* appears as *bā* in OG, thus *bā* + *cattālīsam* > \**baittalīsa* > *baitalīsa*

The number 60 —Skt *saṣṭhī* > Pkt *saṭṭhī* > Apbh *saṭṭhī* > OG *sāṭhī*

The number 77 —Pkt *sattahattarim* = OG *saṭṭhuttarī* (?)

The number 100 —Skt *śatam* > Pkt (Maha) *saa*, (Ardh) *saya*, pl *sayām*, *saam*, gave OG *sau*, *saya* *saim* respectively

The number 1,000 —Skt *sahasra* > Pkt *sahassa* > OG *sahasa*

The number 100 000 —Skt *lakṣam* > Pkt *lakṣham* > OG *lāsa*

The number 10 000 000 —Skt *koṭī* > Pkt *lotī*, *koḍī* > OG *koḍī*. The Ardhamagādhī has *koḍākoḍī*, *palpopama* *sāgaropamā* which are borrowed in the MS under the forms *koḍākoḍī*, *palpopama*, *sāgaropama* respectively

The Ordinals —Apbh *paḥilla* ext in OG *paḥila u*, the Pkt having *padhama*. The Apbh *paḥilla* < Pkt *paha* + *illa* < Skt *pratha*. Pkt *biyya* ext in OG *bīja u*, Pkt *tara* but Apbh *taṃjī* f OG *triya u* m Pkt Apbh *cauttha* ext in OG *cauttha u*. For the rest the suffix *ma* ext in OG is used e.g. *pāmcama u*. This *ma* is the same as that found in Skt Pa Pkt Apbh

References —For the forms in Pa see Geiger, §§ 114–116, ordinals, 118–119. For Pkt and Apbh see Pischel, §§ 435–448, ordinals, 119–451. For treatment in M see Bloch §§ 221–5, ordinals, 226

For treatment in B see Chatterji, §§ 531-4, ordinals, 535, 536 See Index for refs to ND Cf Dr Tessitori, *IA*, vol xlv, pp 7-9, Jacobi p 15, c, Ludwig, p 61

## The Verb

### TENSES AND MOODS

OG has the following tenses and moods the present and the future in the indicative mood, and the present and the future in the imperative mood The past tense is expressed by the past part, the potential mood is expressed by the pot participle, and the conditional by the unenlarged form of the pres part Besides this we find a beginning of the formation of the compound tenses so very common in MG, by combining a tense or a participle form of an auxiliary verb with a tense or a participle form of the principal verb

OG preserves the following participles the present participle, unenlarged and enlarged, the past participle, the potential participle It has the infinitive and the absolutive forms differing in function but identical in form

All other forms of the verbs of OI have been lost to OG, or at least they are not found in the present MS

*The Root*—The OG verbal root is variously developed from Skt verbal roots, e.g. *karai*, *lahai*, *vahai*, from Skt root plus a preposition, e.g. *sāmsahai*, *pāmai*, *paśai*, *sāmbhalai*, *ulalai*, *āharai*, *vāvarai*, *pātharai*, *parathai*, *ūpajai*, *cūkai*, *ūturai*, *vaśodai*, from Skt root plus the conjugational sign, e.g. *bīhai*, *jānai*, from Skt *prās* or *crusil* stems, e.g. *būjhai*, *mārai*, *samārai*, from nouns, e.g. *vaśānai*, from old future stem, e.g. *nāmsa*(*nahāra*)

### THE PRESENT TENSE

*The Formation of the Present Stem*—OG has one stem viz the present stem, and it has one conjugation in the living state viz the one corresponding to the Skt 1st conjugation with the thematic *a*, excepting a few verbs (ending in vowels) to which the terminations are directly added The old verbs of all other conjugations have been reduced to one of the two above classes Examples —

(a) The OG thematic class the verbs of the following conjugations are reduced to this 2nd conj *lai ai*, 3rd conj *bī ai*, *paḥrai*, 4th conj *vinasai*, *dājhai*, *mānai*, *paḍivai*, *upajai*, *sūjai*, 5th conj *idhai*, *pāmai*, *akai*, 7th conj *ū imjai*, 8th conj *karai*, 9th conj

*jānai*, *bandhar*, 10th conj *lahai*, *chāmdar*, *pālai*, *pīdar*, *mārai*, *hārai*, *īrai*, *phedar*, *samarai*, *pasālai*, *pātharai* The stem in all these cases ends in *a*

(b) The athematic verbs have vowel ending stems *thāi* *lu*, *du*, *gai*, *su*, *suhāi*

*The Terminations*—The terminations of the active have superseded those of the middle voice, for the references see at the end of this chapter

Forms —

sg	pl
<i>jūaum</i>	<i>janaum</i> 1st pers
<i>īahaim</i>	<i>lahau</i> 2nd pers
<i>īahai</i> (na) <i>īahaim</i>	<i>īahaim</i> 3rd pers

Notes —

1st sg *jūaum* As far as can be judged, Skt *jūām* would give *jūaim*, and this would be indistinguishable from the 3rd pl form Bloch has suggested that the personal pron (*a*) *ham* was added to certain verbal forms otherwise unrecognizable as the 1st sg forms and has suggested that in other Mod I languages the 1st pers ending in *u* where an *i* is expected was due to the addition of the personal pronoun The OG *jūaum* may therefore be derived from some such forms as *jūaim haum*

1st pl *jānaum* Skt *āmah* > Pā *āmo* > Pkt *āmo* > Apbh *-a(h)um* > OG *aum*

2nd sg *īahaim* Skt *asi* > Pa *asi* > Pkt *-asi* > Apbh *ahu* > OG *aim* The nasalization in the OG is difficult to explain, cf MG *īake* which has none Can it be a remnant of *īam*?

2nd pl *lahau* Skt *atha* > Pkt *aha* replaced by Apbh *ahu* on the analogy of the 1st pl *mo* Cf MG *laho* See Bloch Bull SL, No 83, pp 4-5 See Phonology, p 6

3rd sg *īahai* Skt *-ati* > Pkt *ai* > OG *ai* See Phonology, p 5

3rd pl *īahaim* Skt *-anti* > Pa *anti* > Pkt *-anti* > Apbh *-a(h)um* > OG *aim* See Phonology, p 5

Compare the following Pkt and Apbh forms —

sg	Pkt	pl	sg	Apbh	pl
<i>vattam</i>		<i>vattamo</i>	<i>vattai m</i>		<i>vattahum</i>
<i>vattai</i>		<i>vattaha</i>	<i>vattai</i> (or <i>hi</i> )		<i>vattahu</i>
<i>vattai</i>		<i>vattamti</i>	<i>rat ai</i>		<i>vattahim</i>

It might be noted that the replacements Apbh -aum for Pkt ām and Apbh -ahu for Pkt -ha took place between the Pkt and the Apbh stages, i.e. perhaps before the birth of the OG

3rd sg (na)rahaum The nasalization of the last element in the 3rd sg when there is the negative particle *na* before it is difficult to explain. The nasal element appears only when *na* (and no other) as a negative particle comes before (but not after) it. When the verb is followed by *nahūm* the nasalization does not appear. Exactly the same applies to the 3rd sg forms of the passive future, and causal. Can it be a development of the verbal form plus *na*, as *tahatī na* > *rahaum*, which lost its negative value and so another *na* was prefixed to make it negative? Cf the practice of putting *na* after the verb in Nep and B.

References — For the Pa forms, see Geiger, §§ 121-2. For the Pkt forms, see Pischel, §§ 453, 455-6. For the M forms, see Bloch, §§ 233-235 (the intransitive). For the B forms, see Chatterji, §§ 674-8. For the special development of the Terminational Elements see Professor Turner, *JRAS* (1927), p. 227. For Gurjara Apbh forms see Ludwig, pp. 61-2. Cf Jacobi for Apbh forms, pp. 15-16. Cf Dr Tessitori, *IA*, vol. xlv, pp. 74-8.

#### Illustrative Forms from the Text —

1st sg *jīvaum, karaum, chaum, pahuraum, śaum pīum*

1st pl *jānaum*

2nd sg *rahaum, lahaum, karaum, sahaum, būjhaum*

2nd pl *kahau*

3rd sg *sahai, prīchai, bolai, hui vāmchai, rūśai, namaī bolai valai, vasai, tāchai, cūlai, bālai, bhamai, paisai, vīramai, sūnbhalai ganai, vasai, tūlai, padai, phūtai, talai, ulavai joi būlai samai calai, hūndai, rūśai, melai, sarai, cadai utarai kūdhai bīdai sūnbhalai, vahai, sahai, sūmsalai, sevai vūndai blanaī vīramai, jūmai, hasai, ramai, padīkamai, padīlehai mūmkai mūkai, mohai, samkū vāsānai, suhī. Loan words vartai praśamsai āśrayai, prārthai, stavai, nīndai pralāsai chedai samcāi, ullanghai, sīdīai, pratibodhai, varjī locai, mānai upārjai, avalalai, sthāpai, dhyaīyai, ācurai ramcāi, lalpai anubhavaī, ūparjai, samācarai vartai, jīlahalai, pīlahalai. In the following words it is difficult to decide whether they are sg or pl forms *vasaum lahaum**

3rd sg with *na* *karaum, vāmchaum pīmaum, hūm gīmaui, vūlhaum jīnaum, hūm, pīmaum mūkaum lahai, cūlaum, dūui, tīūm*

*jām, chāmdaim, iāmchaim, iasaim, sūjham, ūpājaim, rācaim, bolaim, tālaim, jūmair, hūmdaim, gunaim, rāsaim, kalpaim, iādham, saraim, jāim, ādaraim, sādham, nāiraim* In the 1st form the *na* has been coalesced with the initial vowel of the verb No nasalization when *nahim* follows the verb *pīdai, srarai, namai, viramai, phutai, pūmjai, joi, padilehai, samārai* But we find the nasalization before *nahim* also in a few cases *hanaim, pūlaim, rācaim* No nasalization after *na*. *bhāmyai*

Note — The words *na* and *nahim* are not repeated in the above list with every word, but they are to be considered as understood

3rd pl *chaim, karaim, iāmchaim, būdaim, padaim, lahaim, lum, saham, hum, sevaim, vināsaim, ugāmair, bolaim, cālaim, prīchaim, thāim, pāmair, chāmdaim, rahaim, mūmkair, maraim, phedaim, padaim, ūpām, lāgair, ūpajāvair, būjham, sām̐bhalair, vūmdaim, jūmair, iāirair, thāpaim, rūdhaim, vīgair, tālaim, jāim, lum, pūim, vāirair, iinasaim, dhoyair, cyairair, namair, ācarair, bhedair, upadīsair, avahelair, virādham, vartair, anubhairair, lśipair, jīvair*, in the pl obviously there is no distinction between the forms with *na* and those without it thus —

3rd pl *namair* becomes with *na*, *na namair*

*karaim*           "           "   *na karaim*

*thāim*           "           "   *na thāim*

and so on, but the

3rd sg *karai* becomes with *na*, *na karaim*

*pāmair*           "           "   *na pāmair*

*mumkair*       "           "   *na mūmkair*

and so on

## THE FUTURE

Of the two futures in Skt the one preserved in OG and in the MG is the future of the *-sya-* type The suffix descended from Skt *-isyā-* is added to the present stem (and not to the future one) in the majority of verbs, while that derived from *sya* is added to a few vowel ending roots, e g Skt has the fut stem in *praksyati* but the OG has the pres stem *pūchisi*, and so MG *pūchīs*, in OG *jāsum* the future suffix has no *-i-*, but in *jāisu* the 1st sg it has Forms —



	Sg	Pl
1st pers	<i>karisu</i>	<i>jāsum</i>
2nd pers	<i>karisi</i>	
3rd pers	<i>vasānisi</i>	<i>karisum</i>

## Notes —

*karisu* Skt *karisyāmi* > Pa Pkt *karissari* > \**karissum* > *karisu* > OG *karisu* the nasalization dropping on account of the length of the future form, see Geiger, § 150, Pischel, § 520, Hem *karisu*, *paṛisu* iv, 388 See Turner, *Bull SOS*, vi. p 533

*jāsum* Skt *yāsyāmah* > Pa *yaśsamo* > Pkt *jaśśāmo* > \**jīśaum* The *i* in *jāsum* seems to be due to the analogical application of the group *si* of the 3rd pers as a general sign of the future See Geiger § 150 Pischel, § 520

*karisi* Skt *īryasi* > Pa Pkt *issasi* > *issi* > OG *isi*

*vasānisi* Skt *īryati* > Pa Pkt *issati* > Pkt *issati* > *isi* extended to *isi* by adding the general 3rd pers sg term

*karisum* Skt *īryanti* > Pa Pkt *issanti* > *īśaim* > *isi im* ext by adding the general 3rd pl term Thus we see that the pres 3rd sg and pl forms seem to have become the bases of the analogy for the ext of the forms of the 3rd sg and pl future

The changes in 3rd sg and pl terms viz *-ai* > *i* and *-aim* > *im* or *i*, though conflicting with the development of the 3rd pers pres terms, may be due to the length of the future forms

References — Geiger, § 150 ii 154-5, Pischel § 520 Chatterji § 696, Bloch, § 241 (his remarks on Guj and Rajasthani) Dr Tessitori *IA*, vol xlv pp 74, 80, Ludwig p 62 Turner *Bull SOS*, vii, pp 529-537

## Other Forms from the Text —

1st sg *kahisu*, *karisu*, *jaisu* In the last form the *i* is an extension from the type *karisu*

1st pl *jāsum*

2nd sg *karisi* *namisi*, *ralisi* *lalisi* (*ma*)*locisi* In *lahisi* the *i* is an importation The last form has the imperative sense

2nd pl *nīl*

3rd sg *cl nūdisu* *vasānisi*, *disu* In the last form (of the vowel ending root) there is no *i* apparent

3rd pl *paḍisum* *karisum* (*īa*)*l'gissum*

pa ' *i* *arisi* 3rd sg, the *i* is the general pres sign in OG see p 110

## THE IMPERATIVE

There are very few forms of the imperative in the MS, all of which belong to the 2nd and the 3rd sg. Many of them represent the primitive pres. imperative of Skt, while a few appear in the causal and one in the future. Forms —

	Sg	Pl
2nd pers	<i>lari jāni</i>	<i>karau</i>
3rd pers	<i>karau</i>	

## Notes —

2nd sg. The Skt *-hi* remained *hi* in Pā and was partly replaced by *ehi* in Pkt, and by Apbh *ahi* later on. The *h* disappearing, the vocalic group *-ai* contracted into *-i*.

2nd pl. The Skt *atha* > Pkt *-adha* > Apbh *aha*, which was replaced by *aho* on the analogy of the corresponding pres. form. This *aho* > *-ahu* later, from which *-h-* disappearing, *-aho* developed into the vocalic group *-au*.

3rd sg. Skt *-atu* > Pkt OG *au*.

Other Forms from the Text — 2nd sg. *gani, pidi, jāni lahi, lari*, pl. *karau, jou, hanau, jīpau*, with the particle *ma* *ma thāu, ma diu, ma karau*. 3rd sg. *hau, hu, karau, samau, pravartāu*, with *ma* *ma karāu* (caus), *ma husu* (future).

Future Imperative (*ma*) *husu*, a new formation, by adding imper. term to the future suffix *-si*.

References — Geiger, § 124, Pischel, § 467, Bloch, § 239, Jacobi, pp. 16-17, see under Future.

## THE PASSIVE

The passive is represented in the MS in the 3rd pers. pres. indicative only.

The Stem — OG has no special stem for the pass., the terminations together with the passive sign are normally applied to the pres. stem. There are, however, a few forms which are derivable from the Skt. pass. forms. The Skt *-īya* (e.g. *ḍīyate*) type of the pass. is generalized in the OG in its twofold development: (a) Skt *-īya* > Pā *īyya* > Pkt *-īyya* > OG *-ījī*, in a very few common verbs, while (b) Skt *īya* > Pā *-īya* > Pkt *-īa-* > OG *-ī*, a general OG pass. suffix. Besides these, there are some directly descended forms from the OI without *ījī*. Forms —

- (1) Directly descended from Skt. without *-īya* *disam, rūcam*, felt as merely intransitive verbs.

(2) The *ija-* type *ḍijai, lījai lījai*

(3) The *-ia* type 3rd sg *marū, sakū, lājū, mīcū, jīvū, cūrū, pūjū, ganū, bolū, vāmcū, bhanū* Pl *māmdūm, ganūm*

Applied to the pres stem as opposed to the old pass stem —

3rd sg *valū, dharū, kahū, (na)kakhū jānū, thaū, pāmū, viharū*  
*ksaū, bāmdhūm, mohū, pl Iakhū, jānūm, pāmūm*

Loan-words — 3rd sg *sambhūū, vīcārū, prasamsū, pl avahelūm*

*The New Formation —*

(1) 3rd sg *samarū, bharū*

*The Explanation of the New Formation* — The source of this new creation seems to be the pass pres part (see p 52), the Skt type *āna-*, *māna*, which being an Atmanepada suffix retains its pass sense even up till now in MG. This part is used in OG in the sense of the pass past part and the pass pres part and sometimes replaces the past part. Thus *-ā* in *-āna* seems to have come to be associated in OG with the pass meaning, and consequently while making the pass forms of the verbs the same was analogically used as a pass suffix. Thus —

OG *mūmkai* past part *mūmkānai* pass past part

OG *mūmkai* pres 3rd sg *mumkai* pass 3rd sg In the same way,  
*bharū bharānai bharai bharai*

In MG this type of the pass is ordinarily used in the pass sense, while the OG pass in *-ai* is serving the 1st pers pl act sense. MG *pānī thū talai bharāy che* "the pond is being filled with water" but *pyālā mā pānī bhariye chiyē* "we fill the glass with water"

References — Geiger, §§ 175-6, Pischel §§ 535-550 Bloch 232, iii, Dr Tessitori, *IA*, vol xlv, pp 123-6, Ludwig p 61 Professor Turner, *JR IS* (1927), p 227

## THE CAUSAL

There are three types of the causal in the MS (1) the old inherited *aya* type generally characterized only by the high grade of the medial radical vowel the *-aya-* like that of the verbs of the 10th class having been replaced by *-a*, (2) the *-āy-* type, the more numerous and living type, derivable from Skt *-āpaya-*, (3) the *-āla* type a newly emerging one, destined to grow more numerous than both the above types in the later developments

Type (1) *bālai, mīrai, vīṇṣai, vīṣālai, vārai, tīlai, āgīmai, pālai*  
*melai, plalai, vinṣam, pṣānam, nīnam*

Type (2) -āpaya mūmdārai, rīsārai, dharārai, halārai, karūrai  
vandārai, anujanārai, phalārai, hasārai, ūpajārai, ūpajāvaṃ,  
-apaya cūkarai, cīmlarai sīsavnā

Loan words vartārai, sthāpai

Type (3) laqūdarai, desūdarai pamādarai

Notes —

Type (1) These are felt more or less as transitive verbs, although their primitive forms exist in the language, as *balai*, *bālai*, sometimes the two are wide apart in meaning, as *marai* “dies”, *mārai* “beats”, *mlai* “meets”, *melai* “mixes”, and so on. There is hardly any connection between *thāi* “becomes” and *thāpai* “establishes”.

Type (2) Skt *āpaya* > Pa *-āpe* > Pkt *āve*, replaced by *-āra* OG *āra*. The radical long vowel is generally shortened before this *-ā* *hārai*, crus *halārai*, but it is retained in some, e.g. *rīsārai*, *mūmdārai* etc. See Phonology, p. 11. The type is based on the Skt *dāpayati*, etc., type.

Skt *-apaya* > Pa *-ape* > Pkt *are*, replaced by *ara-*, the representative of the Skt type *ksapayati*, *jñāpayati*, *śnapayati*, etc.

Type (3) This new creation seems to have been created from the action nouns in causal sense formed from verbs by the addition of the suffix *-āda*. Thus OG *desai* 3rd sg “he sees”, *desāda* subst “an act of showing”, *desūdarai* v 3rd sg crus “shows”, and so on.

Loan words are treated on the analogy of the type (2), still the most active type in OG.

References—Geiger, §§ 178, 180–2, Pischel, §§ 551–4, Bloch § 1, 1°, 2°. Cf Dr Tessitori, *IA*, vol. xlv, pp 159–161, Ludwig p. 61.

### THE ABSOLUTIVE AND THE INFINITIVE FORMS

In OG the absolute and the infinitive forms are identical, but the former almost invariably has *na* after it when it is used in the absolute sense, while the latter has some verb like *sakai*, *jīnai* after it. Both end in *-ī*. Forms —

Absolutives *joī*, *karī*, *paṭhavājī*, *marī*, *blanī*, *lahī*, *chedī*, *lahī*, *hanī*, *jāmī*, *tīlī*, *nīn kalī*, *tān lhalī*, *rānī* *jīnī*, *pīlī*, *pūmjī*, *clīmī*, *desī* *mūlī*, *boī* *jīmī*, *hūī*, *nīvarī* *āpī*, *sahī*, *paṭṣī* *masalī*, *ānī* *ūllarī*, *anapūchī*, *anayānī*, *desīlī* *phedī*, *melī*, *pādī*.

*anāī , dhoī , joī , leī , laī , deī , jāī , huī , thaī , lws cūmtaī , āśrayī , āsrī , ādarī , uccarī , ālocī , pratibodhī*

Infinitives *karī , bolī , deī , jānī , chāmī , damī , choḍī , melī , kahī , ṣamī , upādī , thaī joī* , Pkt lw *ahīāsī* , Skt lw *ksobhuī , kampaī , santosī , cūkaī*—all the last four are causal

Notes —The ī of the abs of OG can be traced back as far as Apbh , where we find it in the form *ia*, e g *mūia , gahia lahia* . In the OG MSS older than the one under consideration, there are many forms with *-ia* (see Vasanta Vilasa, st 12, v s 1508) . It is very common in Śaur Pkt in that form

Thus the following derivation seems probable —

Absolutive Ved *-iya* > Pkt *-ia* > OG *ī*

Infinitive Skt *itum* > Pkt *-um* > *-ī* OG

References —Geiger, §§ 204-6, 208-9, 213 , Pischel, §§ 573-580, 589-590 , Chatterji, §§ 737-8 , Bloch, 262-5 , Dr Tessitori, I 1 vol xlv, p 105 , Jacobi, p 18 , Ludwig, p 64

### COMPOUND TENSES

Compound tenses which are a prominent characteristic of MG have not yet thoroughly developed in the MS , although a few instances are found here and there . These instances illustrate what are called (1) the Continuous Present tense (2) the Perfect Present tense and (3) the Potential Present tense in MG

(1) *Continuous Present Tense*—This is the most frequent of all the tenses . It is made up by placing the present form of the auxiliary verb *chai* “to be” after the ordinary present form . “Immediate future” is the general meaning expressed by this tense and out of about ten instances available, only one is found to denote habitual action—which is the nearest approach to the “continuous present” sense of MG . One instance seems to fall on the border line of the two senses noted above . In six instances the verb used is *khai* . Examples . Immediate future *bhagavanta kalam chaim* 33 ‘the lord is going to tell’ , *guru kahaim chaim bharya jīva pratim* 123 ‘the preceptor is telling to the fortunate people’ , *tau guru kahaim chaim le sisya* 164 “then the preceptor says o pupil” , *hva sūvakāsa dharma vuttira gūḍ ī kaḥ u chai* 130 ‘now he is going to describe the duties of a pious Jain in seventeen stanzas’ , *deva kah u chu* 257 “the god says” , *svam kalau chau* 376 “what are you going to say ?” , *drastānta jhalāva chai* 406 “is going to apply the illustration” ,

## THE PRESENT PARTICIPLE (enlarged)

This type is made up by adding -u at the end of the above type, and it shows variations for genders and numbers, and is regularly declined like the -aka- type adjective. The OG -atau is changed to -atu in some forms of the auxiliary verb *hu*, see the Index.

The suffix appears after the pres stem of the verb as it does in Skt

## Forms.—

Dir sg mas . *jānatau, hūntau, namatau, hutau, kahatau, bhanatau, āradatau, vāmhatau, vāmdatau, chatau, sandohālatau, anachatau, chāmdatau, vānāsatau, anajānatau, ūpādatau, bhām-jatau, dharatau, ācaratau, gamatau, ajānatau, karatau, mūmkatau, detau, cigacigatau, jalāhalatau, bolatau*; lws *śocatau, jīvatau, sodhatau, irājatau, anubharatau*; causal *dhīpāvatau, desādatau, upajāvatau, samphodatau, kahāvatau*, neut *thākataum, hūntaum, sūjhataum, vāntaum, cūtaiūtaum, talataum, pasarataum, asūjhataum, karītaum* (pass), fem *pasaratī*

Dir. pl mas *jīvātā, kahātā, karātā, hūtā, hutā, namātā, rahātā, jānātā, anamīlatā, bhātā, bhogavatā, pīlātā* (pass)

Neut sg *jalāhalātām, thātām, asūjhatām, hālatām, pravartatam*

Obl sg and pl m n *karātā, hanātā, rahātā, thākatā, saddahātā, vartātā, chatā, rahātām*, a special pl form

There is a class of participles ending in -tām used in the continuous pres sense "at the time when," "while ing" They are *karātām, rahātām, desātām, detām, bolātām, samātām, jīvātām, vāmdātām, vanātām, sevātām, vahātām, damātām, kahātām, pītām, amarātām*. Besides being used in the sense noted above, they are used before the following words *vūrai* v, *dohīlau* adj, *sohilā* adj, *vīmāśivaum* pot part, e.g. *vai karātām sohilā* "easy to subdue", *damātām dohilā* "difficult to subdue", *vāmdātām vūrai* 'stops him from saluting', *sevātām vīmāśivaum* "should consider when using", when they make a clause, the subject of the pres part is invariably different from the subject of the main verb e.g. *amarātām i hūntām, jinī rūpa nam vīmārai* "even if one remains immortal, the old age destroys the beauty (of the body)", *tehi nam jīvātām sukha* 'to them there is happiness while alive'. All this makes it fairly probable that the forms are the evolutes of the old gen absolute. The same construction is at the root of their use with the adjs like *dohīlaum, sohilāum*, and verbs like *vūrai*, etc., thus *vai karātām sohilā* 'when people try to subdue them they become easy', and so on.

For the retention of the ending nasal in these forms as against its dropping in the obl pl of the *aka* type, see note on the Phonology, p 5

References — Geiger, § 190, Pischel, § 560, Bloch, § 255, Sardesai, ' Nasalization in Marathi, ' *JRAS* (1930), p 537

Inst sg m n Forms *hūmtam, letam*, used after the noun, *ajānatai* used before the noun, f *lāgatūm*, pl m n *bhamate, gamate, jhalahālate*

Loc sg m n *avatai, ūgaratai, hūmtai, hūtai, chatai, anaiāmchatai, āiatai, anasīkhatai, vīhadatai, gamatai, anagamatai, vartatai*, pl nil

### THE PASSIVE PRESENT PARTICIPLE

There are two varieties of this participle (1) the old one derived from the old Atmanepada suffix, and (2) a new creation

(1) *The Old Form* — It ends in *-ānau* and is the extension of *āna* derivable from Skt Pa Pkt Apbh *āna* Forms —

Dir sg *bamdhānau m, śamkānau m*, pl *mūmkānā*

In OG this type has given rise to a new pass conjugation, see Gram, p 47 This type is very common now in Kathiawar and serves as the past pass participle In other parts of Gujrāt it is being replaced by the past pass part newly formed, e.g. Kathiawar, *mulāno bharāno*, Surti, *mulāyo, bharāyo*, and so on

(2) *The New Type* — This is the normal OG type Already in Pkt the pass part pres was formed by adding the suffix to the pass stem in *-īa* or *īja* This survives in OG Pkt *-īamt* ext in OG > *ī + ta u* Forms —

Dir sg mns *damūtai, vīmāsūtai, prīchavūtai* (crus), neut *vātarītaum, sūtaum, pījataum*, pl *mūrūtū, kahūtū f, jāmnūtū m*

This type is no longer living in MG, but a few forms which survived are felt as adjs e.g. *jānūtū* "famous", *sobhūtū* "beautiful", etc

References — Geiger, §§ 191-2, Pischel, §§ 560-3, Bloch, § 255, cf Dr Tessitori, *Id*, vol xlv, pp 75, 96, Ludwig, p 62, d

### THE PAST PARTICIPLE

In OG the past part is used as a predicate as a participle proper, as an adjective, and as a substantive The forms are arranged into four groups (1) the Skt *ita* group Skt *ita* > Pkt *io* > Apbh *-iu*

This -*io* or *iu* was extended to -*iao* or -*iau*, which became *iu* in OG. This is the general type. The other groups, all extended, are as follows: (2) that ending in *dhaui*, (3) that ending in *au* or *u* (1) miscellaneous forms which are derived directly from the Skt forms. The class (2) is an extension of the type Skt *labdha*, Pa Pkt *laddha*, ext., the group (3) is developed by the dropping of the intervocalic *t*, which immediately follows the *rt* ending in a vowel. The group (1) has a few forms, ending in *nau*, *thau*, etc.

The *lws* from Skt form their past parts on the analogy of the group (1). This past part is declined in all genders, numbers, and cases like the extended nouns. See p. 24.

The group (2) has greatly enlarged its sphere in the Kathiawār dialect of VG.

Forms —Dir sg mas Group (1) *padui*, *rahu*, *mūmku* *kupui*, *vāru*, *dūhaiu*, *thayau*, *cukaiu* (caus), *cūku* *anavaiu* *jānu*, *bolānu*, *pūru*, *ūgaru*, *anapūchiu*, *pānu*, *paṁānu* (crus) *akui*, *ālānu*, *lurānu*, *karivānu*, *amūrchu* lw, *vistāru* lw, *alamkariu* lw, *prerui* lw, *prajaiu*, *iyāru* lw, *pūru* lw, *nivartu* lw, neut *ānu*, *bhānu*, *tolu* *lahu*, *chāmdu* *gūnu*, *mohu*, *kahu* *bolu* *vāhu*, *bāmdhu* *desūdu* (crus), *anaparīchu*, *anavāsānu*, *lws ana* *samskāru*, *niscānu* *ārambhu* *upārju*, *anavādu* *anu* *bhānu* *vicāru*, dir pl mas *śaradiyā*, *rahiyā* *kahiā* *vihariā* *vāmhuyā*, *bhariyā*, *vāhiyī*, *padīā*, *cadīyī*, *vāmhuyā* *anpūchiyā*, *pāmiā*, *āvariyā* lw, *nivartyā* lw, neut *sīsyā*, *hanyām* *anahanyām*, *kahiām*, *dīlāmkīyīm*, fem *vāsī*, *thāpī* *bālī*. Obl sg m n *mūmā*, *thayā*, *kahiā*, *kīdhā* *dādhyā* (double term), *āiyā* *śaradiām* pl, *vihariyā*, *mūmkīyā*, *blariā* *ghātyā*, *nīpāyā*, *pālātyā* *dīkīyā* lw, *anavāsīyām* pl. Inst sg m n *rahu*, *milu*, *pīdu*, *bhu*, *anapūchu*, *lws* *vikāsu*, *sāndu* *kalpi*, *dīksu*, fem *nūkhū*, *de ādī* *anachodī*, loc sg m n *blari* *anakahi*, *cīvari* *anāvū*, *pānu*, lw *ākramu*, inst loc pl m n *pahire*, *lāje*, *āve*, *mūmkī* gen pl as gen ab-ol *padīyām*.

Group (2) Dir sg m *kīdhau*, neut *līlāu*, *kīdlāu* *anādīlāu*, fem *kīdhī*, *līdhī*, pl m *dīdlī*, n *dīdlīm*, obl sg pl m n *kīlīhī*, *dādīhī* (double term) *ādīhā*, f *dīlīhī*, inst sg *līdhāu* n, loc sg m n *kīlāu*, pl *kīdlē*.

Group (3) Dir sg *cūkau* *mūu*, obl *mūuā*, inst sg *mūuā*.



Group (4) Dir sg m *mātau*, n *ūpanaum*, f *dūhī*; pl n *chānām*;  
 obl m n *chānū*, *sūtā*, inst sg *nāthūm* f, *ūpanūm* f,  
*ūpanaum* m loc sg *upanaī*, *analāgar*, pl *lāge*

References—Geiger, § 195 Pischel, §§ 564-6, Bloch, § 256,  
 Jacobi, p 17, Ludwig, p 63 Dr Tessitori, *IA*, vol lxiv, pp 71; 98

### THE POTENTIAL PARTICIPLE

Skt has *tarya* and *-tarya* as the suffixes of the potential participle In later languages, *tarya-* encroaches considerably on *tarya* In OG this change is almost complete, *-tarya-* covering the whole field, except possibly for *deiaum* < Pkt *deavīa-* and *leiaum* Thus we have Skt *tarya-* > Pkt *-taria-* > OG *-na u*, extended

This participle is very important in OG, performing the following functions (1) It is used as a predicate in potential and mild imperative sense, appearing only in the direct case in all genders, e g *te pāpū jānuau* "he should be considered as a sinner" (2) It is used as a neut substantive appearing in all the cases and numbers; e g *ghanai bolnai suum* "what is the use of saying much?" *āsana naum leiaum* "the taking of the seat" (3) In obl sg it performs the function of the infinitive of purpose e g *vinasivā nai lāji* "in order to be destroyed" It is declined regularly like a noun of the *-a/a-* type (see p 20)

References—Geiger, §§ 199, 200, Pischel, § 570, Bloch, § 257  
 Dr Tessitori, *IA*, vol xlv, p 120, Jacobi, 18, Ludwig, p 56

#### Illustrations from the Text—

- (1) As the predicate, in dir case only mas *jānuau*, *karnau*, *damnuau*, *leiau*, *jonau*, *vināsnau*, fem *vālūī*, *karūī*, *deīī* neut *jānuaum*, *śāmbhahnaum*, *karnaum*, *hūnaum*, *deiaum*, *leiaum*, *mārnaum*, *saddahnaum*, *cīmtarūnaum*, *jānaum*, *pūm*, *jnaum*, *kahnaum*, *ānuaum*, *pāluaum*, *ruḷnaum*, *desādūnaum*, *ādāhnaum*, pl mas *jānūā tāluā*, *karivā*, *lesarivā* (caus) neut *dharnām*, *vināsnam*
- (2) As a subst neut only dir sg *tādūnaum*, *jānaum*, *seṇnaum*, *jīvaum*, *karnaum*, *ūpajnaum*, *deiaum*, *pāhnaum*, *milnaum*, *pāmnaum*, *rahnaum*, *thānaum*, *cūknaum*, *mārnaum*, *bhanīvaum*, *gunnaum*, *kahnaum*, *pīdūnaum*, *ulavīnaum*, *vasānīnaum*, *bolnaum*, *arahelīnaum*, *pālīnaum*, *ārīnaum*, *sambhārīnaum*, *vārīnaum*, *pūchīnaum*, *vāmdūnaum*, *ūthīnaum*, *anadeiaum*, *bāmdhīnaum*, *rāsnaum*, *chāmdūnaum*, *mumkīnaum*, *tāhīnaum*,

*hīmdivaum, sām̐bhalivaum, dhūtārivaum, thāivaum, dhām̐kivaum, ūpajivaum, hasivaum, anarahivaum, cīmtarivaum, roivaum, bīhivaum, nūsivaum, thūm̐ivaum, macakodivaum, vāivaum, basivaum, sambhārivaum, māgivaum, sūivaum, ūthivaum, lw Pkt sadlahaivaum, lw Skt bhogarivaum, samkramivaum, chedivaum, nirbharchivaum, nindivaum, ūdarivaum, kadarthivaum, prerivaum, stavivaum, vamecivaum, namivaum, pacivaum, rasivaum, vadhivaum, varlivaum, parāblarivaum, arahelivaum, anabhogarivaum, bhūrivaum, anararivaum, trāsivaum, nirvahaivaum, caus phedivaum, upajāivaum, lajāivaum, hasāivaum, cīmtarivaum, nīm̐q̐ivaum, in anamlavaum the -i- > -a, an instance of the early change in these long words. Obl sg iāmdivā, karivā, jīvivā, jōivā ūpādivā, rahivā, devivā bolivā, ajānivā, hīmdivā, posivā, calivā, jimuā harivā, ūpajivā, ūrivā, levā, thāivā, ūthivā, sām̐bhalivā, iārivā, vināsivā, nīpāivā, rāsivā, melivā, jāivā, bāmdhivā, vināsivā, mānivā, chāmdivā, bhamivā, iharivā, lws pūjivā, parāblarivā, śocivā, bhogarivā, ramjarivā, sīsarivā, paratharivā caus Inst sg jānivaim ūcarivaim, karivaim, iimtivaim, roivaim, dervaim, jānivaim, pūchivai bāmdhivai, lūtivai, pharivaim, pūlvaim, vadhārivaim, jīpivaim, bhām̐jivaim, virāddivaim, ūrāddivaim, caus desūddivaim, caddivaim, pl bolive, cīmtive, bhogaviv, loc sg karivai lopivai, dharivai, kalivai, jānivai, tālvai, devai, ūthivai, iāmdivai, bolivai, karivai, samivai, bhamivai, jānivai, lājivai, ularivai, lws namaskarivai, enumodivai, caus ranālvai, karālvai.*

- (3) Infinitive of purpose obl sg neut only iharivā ramjivā levā, karivā, namivā ūpādivā dasivā, caus iillarivā janīvivā, lw bhogarivā

### Adverbs and Conjunctions

Besides some of the OI adverbs and conjunctions I reserved in OG most of the rest are newly created from nouns and verbs and are used in the special adverbial sense. In some cases other forms of the nouns and verbs are used in their ordinary sense, while in a few, such other forms do not exist. Sometimes two or more words are grouped to make an adverb or a conjunction. Often predicative adjectives distinguishing gender, number and case play the part of an adverb. For the derivations see the Index. I exemplify adverbs showing—

- (1) *Time* (a) Old adverbs *āja, hua*, (b) with the loc ending *pachai lakum, huaim, āgai*, (c) with the dir sg n ending *pahilaum*, (d) absolutive form *valī*, (e) oblique form *huadam* (f) phrases *tuāraim, juvāraim, kuvāraim, jāmlagai, tamlagai, jajūa* Skt lws *tatkāla, nramtara, sadāi, purium, samayi* *ksani, ksanum*—the last four having loc ending *dini dimi, ratrum rātrum*—repetitions with the loc ending

The declinable variety *vahlaui*

- (2) *Place* (a) Loc forms *puhi, bahiri, lanhalī, āgali, pāchalī, pasaim rigai ūpari, jikam, tihām kihām, ihām, ahām*, (b) dir forms *sāmham pl, dābaum, jumanau*, (c) phrases *kihāmtau jihāmtau*

The declinable variety *sāmhai mokalau, jumanau, cihumgamā*

- (3) *Manner* (a) Old adverbs *phola, nitola, lima, jima, tima, ima, tima ji mamda*, (b) inst forms *balim, etalaum, apahani, prānum*, (c) dir forms *pahilaum, alataum, ghanaum, isum*, all sgs, *chānam, pūrām*, both pl, (d) absol forms *iali*, (e) phrases *inī parum, isī parum, eka vara, ghanī vāra, lagareka, thar sum*, Skt lws *sāksāt, kevala, kevalaum (ext), vyaktaum (ext), visesum niscum*

- (4) *Degree* *gadheraum, ganaum, lima kima, iāra vāra*, Skt lws *atihim adhikeraum*

### CONJUNCTIONS

Co-ordinating *anai, anaim, pana, pani, puna, arināma*, Skt lws *atha, athavā, tathu kintu*

Subordinating *tau, taū, tauhai, pani tau hai, teha bhanī, teha kārana, teha kārana tau, tau pachai, jeha kārana tau, jeha bhanī*

The following *Particles* come after all parts of speech *ī, iji, ji, ja* The first shows the inclusion of the preceding thing in the statement, e g *biha ī* "both", *bāla ī* "even a child, a child also", the rest show the exclusion of the same from everything else, e g *loka ji* "men alone"

Cf Dr Tessitori's treatment *IA*, vol xliii, pp 215-16, 245-252, vol xliv, pp 3-4, 57-8

### Postpositions

OG uses many postpositions to express the various relations previously denoted by the case forms in OI Of the postpositions that

are found in the MS, *ūpari* is based on Skt *upari*. Others appear to be the case-forms of substantives and adjectives. In the case of the latter, the dividing line between adjectives and postpositions is not easy to draw. A few, viz *bhanī*, *thikī*, *thalī*, *karī*, are absolutive forms. In the following list all of them govern the previous noun in the oblique case, excepting *karī*, which governs the instrumental. Many of them are used in MG.

- (a) The declinable group *nau* "of", MG *nə*, *tanau* "of", MG *tonə* (poetical), *jevadau* "similar in size", MG *jevdə*, *jəgau* "fit", MG *jəgə*, *māhīlau* "internal", MG *māylə*, *sarīsau* "similar", MG *sarkhə*, *sāmhaui* "in front of", MG *sāmə*, *ūpaharau* "more than"

Note—For the forms actually occurring in the MS see the Index

- (b) The indeclinable group (i) Old postpositions *sium* "with", MG *śū* (poetical), *ūpari* "on, upon", MG *ūpari* (ii) Inst forms *sūthum* "with", MG *sūthe*, *sūthē*, *pūthum* "behind", MG *pūthe*, *pūthē*, *pāham* "near", MG *pāhē* (Katharwar), *vadaui* "with", MG *vədə*, *hram*, *rahaim* "to" (iii) Loc forms *pāsai* "near", MG *pāse*, *lanhalī* "near by", MG *lanē*, *āgalī* "in front of", MG *āgalī*, *pāchalī* "behind", MG *pāchalī*, *laqai* "as far as", MG *laqe* (Katharwar), *bāhīri* "outside", MG *bāhīri*, *māhi* "in, into", MG *mā*, *pachai* "after", MG *pachī*, *naim* "to" used after the indirect object and some direct objects MG *nē* (iv) Absolutive forms *bhanī* "towards", MG *bhanī*, *thikī*, *thalī* "with", the instrumental sense, MG *thalī* (poetical), *karī* (v) Miscellaneous *tau* "from" (vi) Skt lws *pratim* "towards", *sahita* "accompanied by", *āśrayī* "as regards"

Note—The derivations of *naim*, *nau*, *tanau*, *hram*, *thikī*, *thalī* are given below. For the derivations of the rest see the Index

# DERIVATIONS

*naim*, *nau*, *naum*, *nī*, etc. *naim* seems to be the older, being derivable from Skt *nayana* "after the fashion of, on the principle of", e.g. *nīrakīranayana* "with the principle of (separating) water and milk", and so on. Bloch, pp. 201-5, cites illustrations from ancient Marathi texts and gives the equivalent forms in Mod I and finally derives it from *nayana*. Thus *naim* seems to be the source of the declinable *nau*. For the transition from *mal'itmā naim vā'adaui*

"salutes with the principle of (selecting and saluting) the sage", *manasa naim mārāi* "kills with the principle of (selecting and killing) man (alone)", to *manasa nau hātha* "the hand belonging to the man (as distinct from that of others)" is quite reasonable. This change may not have taken place in the Skt stage or even in the early Pkt stage for we have no records of the use of *naya-* in this sense. But the development does not seem improbable.

*tanau* Apbh has *tanena* in *vaddattanaho tanena*, Hem 366 125 437, and *tanaum* in *imu lula tuha tanaum* Hem iv, 361, and also *tanā* in *jaḥ bhaggā amhaḥam tanā*, Hem iv, 379, 380, 417, 422. The illustration *aha peccarā rahutanau*, Hem iv, 447, seems to suggest its derivation from Skt *tanaya-* "the son". It seems that the sense "the son of so and so" developed into "(the one) belonging to so and so". Compare the ancient custom of family bards in Gujrāt and the colloquial use in MG of the postposition *nə, nā* without the following substantive, e.g. *Hīrācand Rūpcand nə* (i.e. *dīkrə*) "Hīracand is (the son) of Rūpcand". Similarly, *rahutanau* may mean "the son of Raghu" or "(the son) belonging to Raghu". Another fact in support of this is that in Apbh *tanau, tanena, tanā* have no substantive following it, and seem to have been used substantively. *tanaum* has its substantive, but it precedes the adjectival phrase. Thus it seems probable that the Skt word *tanaya* (and its forms) developed into *tanaum, tanau* (and its forms) in OG with the change of meaning from "the son" to "the belonging", "of".

*Thālī, thālī* The MS has *thākau* the auxiliary past participle, meaning "being, remaining", it has *thākatau* pres part "that which is left over, remaining", and *thākī, thikī* postposition "from". The source word seems to be *thaklāi* १, to which *thākau* is the past participle, *thākatau* is the present participle, and *thākī* the absolutive form. The want of compensatory lengthening in auxiliary words is a common phenomenon, while its existence in the present participle is regular. The Pkt *thaklāi* "stays, stops" intransitive (see Hem iv, 16) will give the above words without much change in meaning. The Pk *thaketi* "shuts" goes back to *sthalayati* 'to make fixed', the transitive verb, so the Pkt form would go back to *\*sthakayati*. Cf Skt *sthaḡayati*. The Mod I forms, including G *thāki* ३ "to be weary", show the same origin (see ND 295b, 7, 293a 23, 25, 32, 31). There seems to be no essential difference between the senses, viz "to stay, to stand still", the old sense, and "to be weary", the modern sense, and hence it is not necessary to assume two verbs in Pkt. Thus the

OG postposition *thakī* seems to be the absolutive form of the verb *sthakyaṭi* used as a postposition Cf *harī* The Pkt *thakkai* the source of OG *thakī* seems to be a product of contamination of *sthakyaṭi* with *sthta* Also see ND 251b 25

*rahaṃ, hraiṃ* The following groups may be noted (1) *tumhārau* adj "of you", (2) *māharau* adj "of me", *tāharau* adj "of thee" (3) *tujharaṃ* 'to you', (4) *hraṃ ralaṃ* 'to' There seems to be a common postposition viz *harau* or *hrai* in these groups The postposition *hraṃ* like *naiṃ* is used after the indirect object and sometimes after the direct object Its use after the indirect object seems to be earlier In the sentence *tujharaṃ chajī utara* "this is the answer to you", *tujharaṃ* is the indirect object and *tujā* is an old dative It seems that *harau* is used after the genitive e.g. *mā, tī, amhala* and *hraṃ* (or the long form *haraṃ*) is used after the indirect object The analogy with the postpositions *nau, naiṃ* is perfect

*nau* after the gen form,  
e.g. *ghodā nau*

*larau* after the gen form  
e.g. *tal'arau*

=

*naiṃ* after the indir obj,  
e.g. *ghodānaiṃ*

*hraṃ* after the indir obj  
e.g. *tujharaṃ, lokahraṃ*

As regards the derivation it seems to be an extension of *hara* which can be referred back to Skt *hara, ghara, dāra, blara* So far as the meaning is concerned *glāra* is the most satisfactory word of all Skt *grā* m n means a house a habitation and as pl *grāh* means 'a family' 'servants', and also wife (sg and pl) It occurs at the end of many compounds of the type *detatā-grā* In Pk *glāra, gālā, gela* not only mean 'a house' but also family life as opposed to the life of a hermit, e.g. *glāratāsī* house hold life, *glārabandha* 'bonds of the family' In Pkt *glāra, gela, glāra* mean wife besides having its ordinary meanings cf Pkt *glāraṇi glāragi* (*Abhidhāna rājī* Ira vol III p 1012) which mean 'the body of the woman' Hem II 141 notes the word *glāra* and gives the compound *ruyagglāra* in which it stands as the last member It is also changed to *lara* in compounds like *nīlara* the house of the mother In Gaurā Aṇḍh a further stage is reached Of the total number of instances of the use of *glāra* in Lu Iw, about half the number is *glāra* as the final member of a compound with the shades of meaning varying from a house to possession 'of' (see Sthūlibhadra rāṇī 96, 196, 551 723 808) It appears

as *hara* in *ihu bālo eyaha haraha*, *kāmīna bhavissai sāmī*, *ibid*, p 139, st 27, and in *jam tuhum maha hari pattu*, *ibid*, p 137, st 23, it is used with *maha*, cf OG *māharau* above. In *olaggar mamī hara dāsi*, *ibid*, p 104, line 18, “(he) used to oblige the servant of the minister,” it comes nearest to the OG usage in the sense of “of”. For the poet does not want to differentiate the domestic servant from the public or state servant. Thus it seems probable that *ghara* > *hara* (lately extended) developed into the postposition *harau*, *hrau*, *harām*, *rahām*, *hrām*, and such other forms (see Index, *rahām*).

### Word-Order

Broadly speaking the attributives precede the word attributed, and the predicatives follow the word predicated, in the sentence. The following general tendencies go to elucidate this broad principle —

#### ATTRIBUTION

##### 1 Substantives and their Attributives

(a) When a proper noun appears with another substantive in apposition which is a title or the name of the occupation followed by the individual, or is a word expressing relationship, etc., the latter follows the former. e.g. *camdragupta rājā* 150 “king Camdragupta”, *cānakya muhumtām* “by the minister named Cānakya”, *parātaka rājā* “king Parvataka”, *bharata cakravartī* “the emperor Bharata”, *sūryakāmtā rānīm* 148 “by the queen Sūryakāmta”, *dyḍhaprahārī mahātma* 135 “by the sage Dyḍhaprahārī”, relationship *culanī matām* 144 “by the mother named Cūlanī”, *brahmadatta betā nām* “to the son Brahmadatta”, *pradesī rājā bhartāra* 147 “the husband named king Pradesī”, in the last illustration there is a combination of the title and the word expressing relationship. If, however the relation is the subject of emphasis, the word expressive of relation stands first, e.g. *pitā kanakaketu rājā* 146 “the father prince Kanakaketu”.

When a common noun introduces the name of a person or a thing in a capacity suitable for the context, the common noun, like the adjective, stands before the prop. noun. e.g. *āpanau mitra parātaka rājā māru* “he killed his own friend, king Parvataka”, *camdragupta rājā nām gurim cānakya muhumtām* 150 “by the minister Cānakya, the preceptor of the king Camdragupta”, *rāya nī betī camdanabalā mahasatī* 13 “the nun Camdanabala, the daughter of the king”.

(b) When an adjective qualifies a subst. it generally stands before

the substantive adjectives, *rāmā mahātmā* 113 "a gentle monk", *be hātha* 7 "two hands", *ketalāeḷa satpurusa* 28 "some good men", *aiwekī jīva* "an indiscriminating person", *ājalaum chatra* 140 "white umbrella", *tarase mahātmāe* 141 "by the eager monks", *saghalē tīrthamkare* 161 "by all the Tīrthamkaras" This also applies to words and phrases functioning as adjectives adj phrases *samsāra rūpiā samudra* 169 "the ocean in the form of the world", *nava dīksita śiṣyūm* 167 "by the pupil who is newly initiated", *mohūm karī ākulū mānasa* 212 "the people who are confused owing to infatuation", participles pres parts *śiṣya naum mana palhālatau hūmtau guru* 101 "the preceptor who influences the mind of the pupil", *manacīmṭare, hūā naum gamate vūmche sulhe* 188 "by the happiness desired and cherished by the mind", past parts *cīṭaru lāji* 141 "in the action which is thought out", *śrayamevarāmamdaṇi āe hūmte śiṣye* 169 "by the pupils who went to the bower of śrayamevara", *āna ullamghī rahū jīva* 501 "the person who has transgressed the command", *śvapna māhi anubhaviim sulha* 190 "the happiness which is experienced in the dream", *napita nī dīdhī vidyāim* 267 "by the science taught by a barber", postpositional phrases *jīva nā parināma* 160 "transformations of the soul", *guru naum vacana* 61 "the word of the preceptor", *varasa dīsa naum tapa* 133 "the penance of a year", *nirabādha tanai pūchivai* 166 "by asking about his well being", *strī tau bhaya* 158 "fear from women".

But when, though used attributively, it has a predicative sense it follows the noun. Such attributives are usually long and have a participle as their last member e.g. pres part *te mūmā hūmtā narakī padaim* 115 "they fall into hell, when dead", *jīva suddhānta viruddha akaya karatai hūmtai qīlhaum cīkanaum karma bāmdhai* 221 "a person acting against the religious precepts collects very adhesive karma", *pāsachau surūhita naum vāmdatai hūmtai* 230 "the depraved person, saluting a good monk", past participles *kalatra paṇi vīkāra ne dore iadī huī blātāra naum mārvaiim karai* 117 "even the wife when oppressed with emotional agitation does the killing of her husband", *loka kuguru b'ale śiṣye parivariim sri Vijaya sūri ne śiṣye dūthai* 168 "some wicked preceptor, surrounded by his good pupils was seen by the pupils of śri Vijaya sūri".

Long enlargements like those noted above are also seen before the nouns in some rare cases *ayara nīm mana nīm duḷḷa rām calasa nī āpadū thikī bīl etī huī maḷ itmā jīā a rūpiim an kuṣū rūqa rūpiim*



*motau kālhiu rūmdham* 261 "the sages, who are afraid of the pain caused by thousands of bodily and mental miseries, control the big elephant in the form of love, by means of the goad in the form of knowledge"

### (2) *Adjectives and their Attributives*

An adverb or an adverbial phrase which modifies an adjective, or a participle functioning as an adjective, comes immediately before the adjective or the participle e.g. *adv gūdhau bhalau* 183 "very good", *gādhau i sādhanā* 116 "even if (he is) extremely cautious", *gādhau cīkhaum* 221 "very sticky", *bhāvapūjā bhanī ghanai adhikaum* 495 "immensely greater than mental worship", postpositional phrases *loka ūpari lupu* 122 "angry with the people", *svayamtarāmamdaṇi āe hūnte śisye* 169 "by the pupils who went to the svayamvara bower", *moham karī ākulā* 212 "confused owing to infatuation", *siddhānta nai jānvaum karī adhikā purusa* 424 "men who are superior in point of knowledge of the religious doctrines".

### (3) *Adverbs and their Attributes*

No example

### (4) *Verbs and their Attributes*

The attributives precede the verb, but their relative position in the sentence depends upon the presence and absence of other elements in the sentence. Their usual position is between the subject and the object or the complement when either or both of them are present in the sentence. But when the verb is intransitive without a complement, the attributive adjunct to the verb comes in the beginning of the sentence, leaving the subject as near the verb as possible. Illustrations (a) Showing time *śrāva vihāna, sāmyham iṭarāga nām bumba iāmdam* 230 "the pious Jains salute the idols of the Tirthankaras in the morning and evening", *cikum dhātu ne prakope karī ksanum jīva jā* 465 "the soul goes out in a moment on account of the affliction of the four elements" (b) Showing place *pāsachau rūdā mārga tau aparapaum cūkai* 230 "the depraved one leads himself astray from the right path". With the verb implying motion the extension generally remains with the verb *jīva samsāra māhi bhamai* 214 "the soul moves about in the world", *amdhārāmaya naraki padam* 453 "they fall in the hell which is full of darkness".

*Note*—When the expression denotes place or time in a general way such that it seems to go with the whole sentence instead of with the verb, it comes in the beginning of the sentence place *hva*

*sāvala nau dharma lahai chai* 230 "now he is going to describe the duties of a pious Jaina", *inim samsāri kisiu niścaya nahīm* 47 "there is no definiteness in this world", *cha loka māhi strī ghanī māhi thūlī saghalaum i ghara naum sara lījai* 19 "in this world the whole essence of the house is taken away even from among a large number of women" Time *purūm vārūnasī nagarīm sambūdhana rāya naum rūpavamī kanyā naum sahasa hūum* 18 "in old times, in the city of Benares, the king Sambūdhana had a thousand beautiful daughters"

**Showing manner** When the expression is a case form or a postpositional phrase, it may appear in any position from the beginning of the sentence to the pre verb position thus, *dravya pūjāim te ghanaum punya ūpārjai* 491 "he earns much merit by the worship with materials", *māsūhasa jīva iyaltaum vistarim anērā naum dharna lahaum ji* 471 "the animal māsūhasa certainly tells religion to others clearly and at length", *indrum upadesa naum ārādhivam batrīsa lāsa imāna pāmām* 451 "Indra obtained twenty lies of flying chariots by following the advice", *gurujana nā mukha naum bolium hātha jodī sambhalivam* 7 "the words from the mouth of the preceptor should be listened to with folded hands", *jīve mana pasai yatī nā resa līdhā* 522 "the person put on the dress of a monk without his mind" **Instrument** The proper place for this extension is between the subject and the object or the complement, if any, or between the subject and the verb *e jīva mana cīmtare sukhe karī santosī na salī* 188 "this soul cannot be satisfied with the happiness thought out by the mind", *śrāvaka kuryavasūyim karī ājīvalā na karaum* 235 "a pious Jaina does not earn his livelihood by a bad trade", *śiṣya guru naum sūmāle vacane mārḡi thāpam* 217 "the pupils put the preceptor on the right line with sweet words", *mahātmā jñāna rūpī amalaśūm rūpe rūpīa lāthāi rūmādharam* 261 **Condition** *ādī iro poṣṣi sarīra nau uccheda hu* 223 "without a support, there happens to be the destruction of the body" **Purpose** *rājim bījī nīpīvū rai lājī āpim* 179 "the king gave the seeds to make them grow"

### PREDICATION

**The Nominal Construction** — (1) When the sentence has a predicate which consists of a noun the subject normally precedes the predicate. The predicate is either a noun, an adjective or a postpositional phrase. **Illustrations** when the subject and predicate are substantives or

pronouns in the direct case *isu ācārya guru* 10 "such a preceptor (is fit to become) the teacher", *te pāpa naum phala* 59 "that is the fruit of the sin", *amhe dharma nā dhanī* 99 "we are the masters of the church", *mahātmā nau dharma vidambanū* 52 "the vow of the monk is a joke", *isī loka prasiddhi* 4 "such is the prevailing notion among the people", *bharata cakravartī drstāmta* "the emperor Bharata is an illustration", *ihām kāmā ji iayarī* 209 "in this matter only Cupid is the enemy", *haum ghanām loka nau thākura* 324 "I am the lord of many people", *e dādhyā ūpari valī phodau* 458 "that agun is like a pimple on the burn"

(2) Where the predicate is an adjective or its equivalent *guru ānanda harsa kāraṇa* 8 "the preceptor is the doer of joy and gladness", (*dharma māhi*) *puruṣa vadau* 16 "the man is superior in religious matters", *mātā hasī vasi karatām sohilū* 182 "it is easy to subdue the intoxicated elephants", *pāsachā suam ananilavaum ji bhalaum* 223 "it is good not to mix with the depraved", *yāunana nadī nā pūra sarīsaum* 208 "youth is like the flood of a river", *dharma ātmasāksika* 23 "religion is discernible by the soul only", *te dhanya* 59 "he is praiseworthy", *śrī ādinātha loka naum sūrya samāna* 2 "revered Adinātha is like the sun to the world" Where either the subject or the predicate is not in the direct case *te vinaya saghalī mahāsati naum* 14 "that modesty is proper for all nuns", *bījā cārutrīā naum e ksamā* "other observers of the vow should have that forbearance", *ekalā naum asatī strī tau bhaya* 158 "to the solitary person there is always a danger from an unchaste woman" It is difficult to decide which is the subject and which is the predicate from the isolated instances of this type. But in a connected speech it is easy to see if we accept the dictum that the predicate adds new knowledge to the subject which is already known. Cf. the Skt construction *namaḥ śrīyā* "a bow to *śrī*", *haraye svasti* "hail to Hari". The construction is very common in colloquial MG, e.g. *enī pūdā tamnē* "you are worrying about it", *tanē tāv* "let fever come to you" (a form of curse). Sometimes the positions are interchanged for the sake of interrogation, etc. (See Interrogative sentences below)

of the gods", *kevala jñāna ūpanaam* 31 "the pure knowledge came forth" Potential participle *isī upamā jānuī* 9 "such a comparison should be known", *ātmāḥ jīpivau* 181 "the soul alone should be conquered", *ātha mada tālvū* 333 "the eight intoxicants should be abandoned", *śiṣyam te kūrya tatkalā ācarivau* 91 "the pupil should immediately do that work"

*Note*—The sentences with past and pres participles as predicates were common in Skt and are common in MG e.g. Skt *ghatah irtah* "a pot was made", *aham smartaryah* "I should be remembered" In MG, as in OG, they are regular constructions to express the past tense and the mild imperative respectively, e.g. *chokro ārya* 'the boy came', *mśāle nitya jāyū* "one should go to school daily" But the Skt idiomatic expressions like *gatosmi devūyatanaṁ* 'I went to the temple', *smartayosmi bhavatū* "I should be remembered by you" are not preserved in OG and MG

*Verbal Sentences*—When the predicate contains a finite verb the verb generally comes after the subject and at the end of the sentence, e.g. *teha hram namaskāra hu* 59 "let there be salutations to them" As regards the positions of the other parts of the sentence, the following classification is suggested. When the verb is of incomplete predication or when it is transitive, the complement or the object comes between the subject and the verb, and tends to remain as close to the verb as possible. Illustrations. Complements *cha* 31 *jīva deva hu* 15 "the same soul becomes a god", *chajī jīva cāmdāla anai tēda nau jāna brūhmana thāi* 45 "the same soul becomes the low caste man as well as a Brīhmana well versed in the Vedas. The following has an adjective for its complement *ādinātha visva hram cūdāmanī mukuta samūna hū* 2 "Ādinātha became like a crown with head jewels" Object *tridamdiu lakṣmī pāmī* 267 "Tridamdiu obtained wealth", *isū jīva aparūda pāmai* 27 "such being gets censure", *je guru nau upadesa na lum* 61 "who does not take the advice of the preceptor", *je dhīra vrata ācaraim* 59 "those bold men who observe vows", *pāśachau rūdā mārge tau āpanapaum cūlvau* 229 "the depraved person leads himself astray from the good path. This applies also to those sentences in which the subject is for some reason not expressed e.g. *tapa nau upadesa kahai chai* 2 (the author) gives the advice for penance".

When the object is accompanied by a postposition, the whole phrase appears either before or after the subject *rājī loka nau rū* 22 "the king protects the people", as also *dlarima Iram vesa rū* 22

“the uniform preserves the vow”, *upadesa nā denahāra naum te ima hasaum* 120 “they laugh at the giver of advice, in this way”

*Object and Complement*—When both of them occur in a sentence, the complement stands nearer the verb *guru naum tacana apramāna karai* ‘who makes void the word of the preceptor’, *sārau lūgadaum mailaum karai* 435 “the salt makes the cloth dirty”, *maim e ayuktaum kīdhaum* 412 “I did that wrong”

*Two Objects*—When there are two objects, the direct and the indirect (which is very often followed by a postposition), the direct object stands closer to the verb than the indirect, e g *guru kālā kāga naum dhaulau kahai* 95 “the preceptor calls the black crow white”; *ākulā mānusa duhkhā sukha kahai* 212 “the bewildered persons call misery happiness”, *bhīlīm sua deratā hraum āmsi dīdhī* 256 “the bhīl gave his eyes to the god Śiva”, *ketalā śisya gurujana hraum samiega upajāyam* 176 “some pupils produce anger in the preceptors”

*Position of the words appearing in the instrumental case* The inst is generally used before the past participle to indicate the logical doer of the action denoted by the verb, while the logical object stands as the grammatical subject. It is also used before a verbal form in the pass voice. In both these circumstances the inst form appears before the subject, which is kept as near the functional verb as possible, e g *saghale tīrthamkare pāsachā sum bolmaum rahivam nisedhyām* 224 “by all the Tīrthamkaras the conversation and the stay with the fallen are prohibited”, *kīdīe cīlātiputra nau deha cālanī nī parum kīdhau* 174 “the body of the son of Cīlāti was made like a sieve by the ants”, *tīnam dvesa nā calāru* 174 “anger was not used by him”, *ketale karasanīe te bīja vādhaum* 495 “by some cultivators the seeds were eaten up”. When the verb is intransitive, the inst stands before the subject, which remains as close to the verb as possible *sarīrum pīdum su guna hu* 257 “what profit can there be in torturing the body”, *tehe karī parīata jeraḍā dhiga thām* 98 “there would be heaps as big as mountains”

When the postpositional phrase is used as the direct object to a verb, it appears in the place where the ordinary object does. But when it is the indirect object or is used in a construction with “to be” to express the meaning of “has”, it frequently stands before the subject *ekalā naum asatī strī tau sadā bhaya* 158 “a single man has always to fear from an unchaste woman”, *mahātmā naum te na lāgā, na lāgasum* 137 “they did not and will not hurt the meritorious person”, *tujharai e uttara* 33 “that is the answer to

you", *inaim adhikāraḥ tuṣharaṁ satyakāḥ vidyūdharma naṁ dr̥stānta* 161 "in this connection, you have the example of Satyaka the demi god"

### ABSOLUTE CONSTRUCTIONS

If the expression involving the absolute case is short, it being an adverbial adjunct, comes in its proper place in the sentence, i.e. it comes where the adverb normally comes e.g. *mātā āpani buddhim cīntavai kṛjī ana sīhatai putra naim anartha karai* 144 "the mother, when her desired work is not accomplished, does injury to the son", *śayana paṇi āpanai kṛjī vihadatai hūmtai nīthura thāim* 151 "even the friends become cruel when their desired object is frustrated". But when the subject and the verb would in this way be kept far apart, the absolute phrase is placed in the beginning *mahātmā naim śarīra nirābūdha tanai pūchivai ghanā kālā naṁ ūpārjūm aśubha karma kṣaṇam viralaṁ thāi* 166 "by asking the monks about their good health, the wicked demerit collected during a long time becomes separate in a moment", *kuṇam diśi mātra vāta deśādī hūmtūm vāteviḥū kasta pāmai jī* 317 "when somebody has shown the way only by (pointing out at) the direction, the traveller certainly meets with danger", *amaratām i hūmtām jarā rūpā naim vināśai* 205 " (granting that) one never dies, old age destroys the beauty of the body

### ABSOLUTE PHRASES

An absolute phrase (for the purpose of the present discussion) is the phrase connected with the principal sentence and ending with the absolute form with which some of the previous words are directly connected. Its general relation with the principal sentence is adverbial. When therefore, it is short it appears where an adverb would appear, but when it is long it generally begins the sentence e.g. in the middle of the principal sentence *bhārateśvara cakravartī bāhubalī bhūḥ iaim hanivā naim arthi cikra ratna lē dhīyau* 146 "the emperor Bharateśvara having taken the best wheel rushed to kill his brother Bāhubali", *sūryakāntī rīnūm pradeti rājī eva deī nārīu* 147 "the queen Sūryakāntī killed her husband king Pradesi by giving him poison", *kr̥taka pahlāum āpanapūm mūlūm mal̥itnā iaim deī naim pachai jīmai* 238 "a pious Jina when he gets something eats it, after giving some to the monks. Beginning the sentence *pūdu pūm iṁmūm cūritra mal̥itūm karī sūlha thāivā nūm i t̥in̥ka dolāum* 253 "it is difficult to find a place where one can be purified after he

has spoilt his character with wicked thoughts", *kāla rāga isām avalambana leī nai ālasū jīva saghalau i cāritra nau bhāra mūmkam* 293 "lazy persons leave the whole responsibility of good conduct, having taken anger, love etc, as a pretext"

### INTERROGATIVE SENTENCES

The normal order of the indicative sentence is generally preserved in the interrogative sentence after replacing, by interrogative words, that part of the sentence about which the inquiry is made

Illustrations —

(1) Enlargement to the subject *ūmdira nam dhanum sum kāja* 529 "what has the mouse to do with the wealth?" *tau ihām sum āscarya* 43 "then, what wonder in this matter?" *thakurātpanai vasi hūmtai kūna purusa dāsapanaum karai* 288 "when lordship is available, what person will perform servitude?"

(2) Complement *jīnavarendra kisīā chaim* 1 "what is the Lord of the Jinas like?" *te su dharma* 429 "what sort of religion is it?" *śarīrum pīdum su guna hu* 257 "what merit can there be by torturing the body?"

(3) The Object *haum abhāgīu sum Iarisu* 193 "what shall I, the unfortunate one, do?"

(4) The enlargement to the object *ekalau sum kāja karai* 156 "what work would the single man do?" *huadām kisum krodha karaum* 139 "with whom shall I be angry at present?"

(5) Extension to the predicate *te sukha kima kahū* 30 "how can that be called happiness?" *tau nirarīhaka kāmī tapa karaum* 51 "then, why dost thou practise penance in vain?" *taum isum Iāmim na bījham* 208 "why dost thou not know this?" *anajānatai vāta kima desūdar* 405 "how can the unacquainted show the way?" *ekalā nam navā sūtra naum pāmīaum kahām tau hu* 151 "from where can there be the acquisition of the new meaning of the aphorisms, to a single man?" *vinaya rahita nam dharma kahām tau* 341 "from where can there be merit to one devoid of courtesy?" *te mahātmā tumhe anamta samsārīu syā bhanī kahū* 399 "on what grounds did you call that monk to be (condemned to) endless wandering in the world?"

When the question is about the subject, the interrogative word stands just before the verb *tīham nam upadesa kūna desu* 490 "who will give them the advice?" *jñāna detā hram anaderaum sum hu* 265 "what is unfit for a gift to the person who gives us knowledge?" *ādambara nai dharvāi karī sum hu* 336 "what is the use of keeping

a false show ? " *samsāra māhi thākataum sium sāsataum* 29 " what else is everlasting in this world ? "

This tendency of putting the interrogative word just before the verb is sometimes seen in other cases *sanakṣatra mahā rasi nā sarisau guru ūpari antaramga sncha lahi nau hu* 100 " who has the internal love towards the preceptor, as the great sage Śanakṣatra had ? " but it should be noted that the logical subject of the sentence is *lahinau*, and the verb " to be " is used because the OG has no word for " to have "

When the interrogation is about the action denoted by the verb, or about the validity or otherwise of the whole statement, the word-order is the same as in the indicative sentence and the interrogative *sium* is prefixed to the whole *sium te vāta kadhāpanā nam samartha hu* 105 " would he be able to work as a guide ? "

### IMPERATIVE SENTENCES

The word order in the imperative mood does not differ from that in the indicative mood, excepting that the subject is not expressed in the imperative mood *dharma karivai udyama karau* 462 " make efforts to do merit ", *sium jāni* 152 " know this ", *śithila ma thāu* 465 " do not be lazy "

### NEGATIVE SENTENCES

Negation is expressed by *na ma*, *nahim* all advs, and *nathī*, a verb. The first two immediately precede the verb, the third immediately follows the verb when there is any, and it behaves like an ordinary verb (see the position of the verb, p. 65)

Examples —

*na rūga dēva nai vasi na āvauum* 125 " one should not come under the domination of love and hatred ", *pachaim te samga nau karana āra susthapanauum na pūmaim* 116 " then that maker of attachment does not get equilibrium ", *dhīra purusa ina vicāri vāhvaḥ na thāu* 139 " the wise man, thinking thus does not get confused "

*ma eihasa ma karau* 172 " do not make a venture ", *śithila ma thāu* 465 " do not be lazy ", *pramīda ma karasi* 123 " do not make sloth ", *e jīva anere loḥe damītau hūn'au ma husu* 183 " let this person not be punished by other people "

*nahim sagl'alau jīva in jīva nāhim* 162 " not a single life should be killed ", *thīri sukla duḥḥa kārana rahū* 172 " in this connection



happiness and misery are not the causes", *valataum mahātma teha naim hanaim nahīm* 136 "the monk does not beat him in retaliation"

*nathī svapna māhi anubhaviim sul ha suhunānā samaya puthum nathī* 190 "the happiness enjoyed in the dream, does not exist after the time of the dream"

When the negation is interrogative *nahīm* is used before the verb *te dosa nai melārai tīma nahīm padisim ji* 111 "why will he not certainly fall in the collection of the demerits?"

### COMPOUND AND COMPLEX SENTENCES

The word order in the compound sentence does not differ from that in simple sentences, excepting that whereas the simple sentence is only one sentence the compound sentence is a series of independent clauses. Thus it is not necessary to give illustrations for that.

In the complex sentence, the internal word order of different clauses is the same as that in the simple sentence, excepting that the position of the correlative in the principal clause, used in connection with a relative word in the dependent clause, is first in the principal clause irrespective of its function in the clause. e.g. *jīma devatā nā samūha māhi imdra, jīma loka māhi rājā, tīma guru gaccha rahaim ānamda harsa kāraka* 8 "as is Indra among the assembly of gods, as is the king among the people, so is the preceptor the doer of joy to the church", *jāmlagai āūsaum thākataum chav, tāmlagai āpanaum hita karī* 258 "so long as there is some life remaining, do thou thy good"

As regards the order of clauses in the complex sentence the principal clause ordinarily follows the subordinate clauses, but the principal clause is placed first when emphasis is to be shown —

(1) The Noun Clause As a subject in the sentence it stands first, as an object it stands before the subject or after the verb of the principal clause. *kupiu hūmlau anerū naim padūum cītaraī te phūla, anai pāpa karai te phala* 36 "the fact that an angry man contemplates evil to somebody, is the flower and that he does sin is the fruit", *ātmā jīma śubha bhāvi athavā aśubha bhāvi rahiu isum ātmā ji jānai* 23 "only the soul knows whether it behaved with good motives or bad", *mīsim te tīma ji pricai jam e māharau mahimā nahīm* 13 "certainly he knows that it is not his greatness"

(2) Adjectival Clauses These precede the noun or pronoun they qualify. *gāravim āpanapam prasamsai isiu jīvaloka māhi apavāda pīmai* 27 "he gets censure in this world who praises himself through pride", *kahi naum kahim gujha stari nahīm, thodaum bolai isiu*

*guru hu* 11 "he ought to be the preceptor who does not hear any secret of anybody and who speaks little", *mahātmā j<sup>e</sup> sāmānya* : *mahātmā naim āgali karī i hāra karaum te pari tuma j<sup>e</sup> guru nī parum jānrau* 9 "Even that ordinary monk whom the preceptor has appointed to office before himself going out to preach is to be considered a preceptor", but when it is an enlargement to an object, it is placed in the beginning of the principal clause, probably to allow the subject of the principal clause and its finite verb to appear as near as possible *rājā ādesa du loka te mastakum vīmcham* 7 "what the king commands the people obey with respect"

(3) Adverbial Clauses These precede the principal clause *devatā nū samūha māhi indra tuma guru gaccha raham ānanda harsa kūraṭa* 8, *juma abhāgīu jīva nidhāna naum pāmivaum nīm gamai tuma jīva mokṣanidhāna na pāmam* 80 "as an unfortunate man loses the acquisition of underground treasure, so the person does not get absolution", *dharma thikī motapana hu tau dharma kījau* 288 "if greatness can be had through religion, then religion alone is to be practised"

Emphasis *teha nām sam inam bhau na pāmata jai pūchalai bhari viratiramta huata* 281 "he would never have got those hundreds (of calamities) had he remained dispassionate in the last birth *tisayā jīva naum e lakṣana jam tīraya sulha nāi eivai na rācam* 290 "it is the differentiating mark of such people that they take no delight in sense-objects"

## THE MANUSCRIPT

*Note*—The Arabic numbers indicate the numbers of the Pkt *galas* of which the following MS is a transliteration

Śrī Nanna Suri sadgurubhyo namaḥ Siddhebyaḥ svagurubhyaśca  
namaskṛtya likhamyaham śrī upadeśamalartham balanamāya  
bodhakam

Gramtha nai prarambhi namaskari kahai chai Jinavaremdra  
tirthamkara namaskari nai haum guru nai upadeśum e upadeśa tapi  
śreni kahisu Jinavaremdra kisiya chaim Imdra anai naremdra  
rujane pujita chaim Vali kisiya chaim Tribhuvana na guru chaim

1 Śrī Adinatha viśva brahm cuḍamani mukuṭa samana huu  
Śrī Mahavira tribhuvana ni lakṣmi naim tilaka sarisau chai Eka  
śrī Adinatha loka naim surya samana anai el a śrī Mahavira tribhuvana  
naim locana samana 2 Tapa nau upadesa kahai chai

Varasa disa śrī Ādinatha Vardhamana juna camdra śrī Mahavira  
tirthamkara cha masa ni parum cauviḥara upavasa karata chadmastha  
kali viḥara kiḍha E bihum tirthamkara nai drṣṭamtum tapa nai  
visai yatna karau 3 Jai kimai tribhuvana nau svami śrī

Mahavira nica loka nam aneka paduam kiḍham viśesum sahai isi  
loka prasiddhi bija jiva jivitavya na vinasa nam karanahara saghala  
caritri naim e ksama 4 Upasarga ne sahasre pani motam  
mahī motau śrī Mahavira dharma dhyana tau ksobhvi na sakum  
maha vayu ne samuhe juna Meru parvata kampavi na sikum 5

Bhadra kalyanakari vinita pamiu vinaya chai jupaim prathama gana  
dhara śrī Gāutamasvami saghala sruta juana nau dhanī te artha  
janatau i humtau ascarya purita citta humtau sarva śrī Mahavira  
naum kahium sambhalai 6 Raja je adeśa du loka te mastakum

vamchaim isi parum guru jana na mukha naum bolum be hatha  
jodi sambhalivaum 7 Jima devata na samuha mahī Indra

graha na samuha tara na samuha mahī juna camdra juna loka mahī  
raja tima guru gaccha/rahaim ananda harsa karaka 8 Raja

Bala isium kari loka na parabhavaim isi guru rahaim upama janivi  
Mahatma je samanya i mahatma naim agali kari viḥara karaum te  
pani timaji guru ni parum japivau 9 Rupavamta tejavamta

vartata saghala siddhamta nau japa madhura vacana gambhira

niscita upadeśa devai tatpara isiu acarva guru 10 Kahi naum  
 kahium gujha śravai nahim sūmva gaccha nai arthi vastra patradika  
 nau samgraha karu abhigraha nau palanahara thodaum bolu capala  
 nahim śmita citta isiu guru hui 11 Ghana kida parum jina  
 varemdra vitaraga moksa nau margi disadi nai ajaramara sthanaki  
 moksa puhutti hivadum saghalaum śisana acārye dhuru 12  
 Guṇavanti rāya nī beṭi Camdanabala mahi soti sahasra ne samuhe  
 loke puṭhum lage humdu tau te ahamkara na karaim Niscum te  
 tima prichu jam e maharai mahima nahum e guṇa nau mahima 13  
 Ārya Camdanabala mahasati tehai dina nī dikṣi i rāmka mahatma  
 hram sahni humti asapa naum levum na vanchaim te vinaya saghali  
 mahisati naim 14 Sau varasa nī dikṣi mahasati naim aja nau  
 dikṣiu mahatma sambham ūthivai vimdivai namaskarivai vinayum  
 te puja hui 15 Dharma purusa gaṇadhara thuki ūpanau  
 Tirthamkare updisiu Dharma mahi purusa vadau ajapa loka i mahi  
 thakura purusa loka mahi uttama dharma sium kahi 16  
 Purvum Varuṇasi nagarum Sambadhana rayanaim rupavanti kanyā  
 nam sahasra jhajheraum hūum 17 Taubai tehe kanyae te  
 rajyalakṣmī vipasati nī rasī ekam Aṅgavira putrum garbhī rihum  
 humtam rasī 18 Tha loka mahi rajapuruse stri gharu mahi  
 thuki saghalaum i ghara naun sara lijai jipum ghari purusa nathi 19  
 Anerani loka hram gharai japaivaim sium pupa atma sisumja  
 bhalaum, ihum Bharatacakravarti Prasannacandri raji dṛṣṭamta  
 20 Asamyama ne sthinake rahatī rahum vesa i apramaṇa  
 vesa palāṭi purusa naim saitaum humtaum vesa kisium na maraim  
 21 Dharma hram vesa rasai, haum dikṣiu chaum vesum kari  
 isium śamk u, unmargi padata hram vesa rasai juma rija loka nam  
 rasai 22 Ātma juma śubha bhavi athavā aśubha bhavi rihum  
 isium atma ji jivai, dharmā atmāsakṣi, te vivekū atma tima  
 ji karai juma atma naim sukhavah hui 23 Jipaim jipaim  
 samayi jivai jipaim jipaim bhavi varitai te jiva tipaim 2 samayi  
 rudaum athava padūum karma bāndhai 24 Jai alamkarum  
 dharma hutā tau Bhūbhā tādhi tapa vae kari sedā pam diu humtau  
 varasa disa nirahara humtru tima dubbha nī pūmta 25  
 Aparī buddhi nu samkalpum cūtavium chai jipum apai manasum  
 raium chai jipum chivai isivum guru nī upadeśa parai paralokahita  
 kuma lijai 26 Stabdhā apānamatai kṛtaghna vinayarahita  
 caravum apāpāum prāśaṇ sai guru pratum namai nahim e dhujana  
 nam nimdiva isiu jivai loka i mīlu apav idā pamai 27 Ketilēka  
 sapurusa Sānītkumara cakravarti nī parum tloḍai lujaim jela

karanatau deha nā vīra kṣaṇum kṣaṇum hīnī isum devatāe teharām  
 kahūm 28 Lavasattima vimānavasī pañcama anuttara  
 vimānavasī i devī jai cyavām tau samsara mahī citavītaum  
 thālataum sūm śīśvataum 29 Te sukha kīma kahū jeha  
 sukha rahām ghaṇai i kalūm duḥkha āśrayai anai je sukha mīraṇa  
 nai chehaḍai samsara bhamīva naum karana hui 30 Koeka  
 jīva updesane sahasre bujhavitau humtau pratibhoda na pamaim  
 jīma Brahmādatta cakravartī anai Udayī rājā nā maraṇhara jīma  
 31 Hathīa na kana nī parūm camēla rajyalakṣmīm anachandī  
 humtum apana karma rupīa karcara nai purūm bhāra jīva narakūm  
 padam 32 Jīva tanam isam papācaritrā bolī nā sūkūm jīma  
 kūnakūm bhūlūm śrī Mahavīra kanhālī puchūm he bhagavan je  
 te te teha jī bhāgavamta kahaimchūm tujharūm ehī utarī te  
 tehaī je tīhara cittā mahī chāi 33 Vrgvātī hrām sīcī parūm  
 apana dosa paḍīvājī nai Camdanabala ne page paḍīyam humtam  
 kevala jnana upanaum 34 Kīsum īma bolī sakī jam hī vīdam  
 nai kalī saraga dharmī vartataī koi jīva kasaya rahīta paṇī je atihim  
 anera ne durvacane dipavya kasaya upaśamīvī te muni janīvau  
 35 Kaḍua lasaya rupīa vīksa nam phula phala be vīrasī  
 kaduam kupīū humtau anera nai pīduum citavī te phula anai papī  
 karai te phala 36 Koeka chata bhoga chamḍai, koeka aṇchata  
 i vāṃchāi koeka anera naim dr̥ṣṭamtūm chamḍai jīma Jambu  
 svāmī bhoga chamdatau deśī Prabhavām chamdya 37 Gīḍhā  
 rāṇḍra i jīva pradhāna dharma nai prabhavūm pratibodha pīmyī  
 disām jīma te Cīlatiputra Sumsuma na dr̥ṣṭamtī mahī pratibodha  
 pāmī 38 Damdhana kumarūm pītā śrī Kṛṣṇa nai ghārī tīma  
 phālī phulī humtai tarasa bhukha maya rahīta mīramtara tīma sahī  
 jīma saphala hui 39 Mahatma hrām ruda vīhara nai vīśai ruda  
 avasa nai vīśai ruḍa vāna nai vīśai adhīkara nahīm dharmakārya  
 nai vīśai adhīkara 40 Te sadhu mahatma jīmī deśa anai harsa  
 nai vīśai tīma atavī mahī mahabhayī paṇī śārīra nī pīda sīhām  
 paṇī asujhataum na lum 41 Skandāsuri na śīśya ghaṇūm  
 pīlata huta kupīya nahīm janī cautha moksapadārtha naim karaṇī  
 paṇam kṣama rahasya chāi jehe īśī huta je samām te jana hūm  
 42 Vitaraga nam vācana nai sambhāhīvāī kajāgara lāna chām  
 jeha nam tatha janū samsara nau rāṇḍra parīnama chāi jehe īśva  
 mahatma jai kīmai īśī parūm vījana nam kīdham khamām tau īham  
 sūm āścārya 43 Ihām dharma nai vīcārī kula motaum nahīm  
 Harīkeśabala Matamgarusī naum sūm kula hutūm tapūm karī  
 vārjīya humta devī i jeha naim sevām 44 Ehājī jīva deva

hui anai nirakhi : hui kida kpmi thu anu patangia pramukha  
 tirjancapagaumi pari pumi, athava e jiva manusya thu rapa  
 vanti anai kurupa, sukhi anu dukhi raja thi anai ranika thi  
 chaji jiva candala anu veda nau jana brahmana thai svami ghara  
 nau dhani anu dasya pari thai Pujya anu nimidya pari thai mrdhana  
 anai dhanavanta thu 15 6 Iyumu samasari kisu niscaya namum  
 upana karmma ni racana sarisi kidhi cesta chai jivum nayanava  
 rupavesa chami jeha tana isu jiva natva : ni parimu varttai 17  
 Vavrisvami dhana ni samulha ni kodu su sithum gune puri kanya  
 nai visai lobha na pamiu bija : caritri naim e nirlobhapapaum  
 jivivaum 48 Bhala muni amteurie nagare katake vahane  
 pradhina dravya bhamdure aneka prakari kama bhoge mhumtrita  
 : hut : etali vastu na vanchaim 49 Avayava naum chedivum  
 bheda svajana sium jujva thivaum vyasana apadi ayasa kleśa kasta  
 bhava vivada vidhavaḍi maraḍa dharmma thuki cukivaum arati  
 mananau ūdega dhana thuki e sarva huum 50 Dosa naim sava  
 naum mūlagraum jala pūria rusivare varjuum anartha naum karana  
 vamiu Jai isium dhana he śisva tūm vahaim tau nirarthaka kani  
 tapa karum 51 Vadha braṁdhana marivum seham kadar  
 thana ketahika parigrahi nathi tau jai parigrahi ji karai tau mahitma  
 nau dharma niscum vidambana 52 Namdisena tapaum sium  
 kuli hutaum jam rudaim acarivum kari Vasudeva isu namum vistirva  
 vadava vanśa tapau pitamaha huu Vidy idharie tathi harsa sahita  
 raya ni betie ekreka ni sparḍhum tadakili jam Vasudeva vichu te  
 tapa naum phala 53-4 Bal śhita Raula vium Gayasukun a  
 lum apapai mastaki balum humtaim tima krami kidhi juma moksi  
 puhitau 55 Raya tanai kuli upana jarumarapa garbhava :  
 thuki bhini isiyi sadhu dya ni dya nica : tapaum śaria śhaim  
 56 Kulina pahilaum namum akulina purusa na namum  
 juma igam śasani cakravarti muni śighra mahitma nam pahilaum  
 namum jumate cakravarti sadhu teha dihidu nai diksum simanva  
 mahitmaum nisthurapapaum bolivau pari taulai na kupiu namuvu  
 anu samivai glapa gupa isu bahutva : gupum kari nanu 57 8  
 Te dhanya te sadhu te hram namaskara hu je dīra akarya tiki  
 nivarthy : hūmta sadgadhar śimana vrata acarum juma śri śhula  
 lhadra muni 59 Sadhu mahitma vava tana śhija na  
 panyari sarisi loka sth jana nu vici vartate taparūpi panyari nu  
 vici tikṣa sadga na panyari mhi panyarai ghata : śhira ni parum  
 vatum isu bhava jiham śha pajari huum tihum rayi na subhata  
 cihum gram : jiva vipasana śha śhala : hathivara ūgunaim te dya

siha bihata pamjariṃ mahi rahaum tima sadhu savihum pase visaye  
kari aneka jiva kadhathana pamata desi visayasadga naim agamya  
tapa rupiya pamjara mahi vasaim 60 Je guru naum vacana  
apramana karai anai je guru nau upadesa na lum te pachai tima seda  
pamai jima upakosa nai ghari tapasvi 61 Mota vrata rupiu

parvata teha nau bhara upadiva atihum udyamapara siha guphavasi  
muni hraum strijana nai melavai yatipanaum bihum pare gayaum  
tivarum te desa virati nahum anai siravirati pani nahi 62

Jai kausagga karai jai mauna dharai jai mathaum mumdavaḥ vakalam  
pahirai tapa karai pani jai maithuna prarthai tau mujha hraum  
brahma i na gamaim 63 Śastra naum bhanivaum gunivaum

tau pramana atmi janiu tau pramana jai kusamsargi padu preriu  
ilparthuu i humtau akrtiya na karaim 64 Guru na carana agali  
saghlam salarupa papa pragata karatau mahatmapanaum pamai  
asuddhi na dhani na guna ni sreni na vadhaim tetaliḥ rahai 65

Jai gure dul kara nau karanahara isiu sacau mahatma Sthulabhadra  
khiu tau ariya Sambhutavijaya ne sisye kami na khamium 66

Jai koeka karma nai upasamum kari sadacara humtau bhalau ima  
loke prasamsu tau aneri dharma janatau humtau matsara kami vahai  
67 Aparā caritra nai visai drdha gune bhariu isi yati ni

prasamsa je na samsahai te parabhavi hupau thai jima Mahapitha  
anai Pitha rusi 68 Anera nau avnavada bolai atha mada nai  
vistarivai sadai rai karu parai laksmum dajhai kasaya nau dhani

ima sada dukkhi 69 Vighra jhujha vivada vacanakalaha  
teha upari alhilasa chai jeha naim kula camdradika ganagaccha  
samgha caturvidha tehe bahiri kidhau chai isiya hraum devaloki  
devasibha mahi pravesi nathi te mari kilusnu deva thai isiu bhava

70 Jai aneri koeka loka vyavaharum varjum papa karai  
bijau loi je teha naum papa pragata karai te anera nai dukkhum  
dukkhu thai 71 E pamca bola atihum ujama karata i mahatma

naim thiluu karaim apam stuti i aneri ni namda 2 jibha 3 upastha  
sparsanendriya 4 kasaya 5 72 Anera na dosa bolivai buddhi chai  
jeha ni isiu jehejehe vacane kari aneri naim dusanadu te tisya i dosa

parabhavi pamai eha karana anera na avnavada nau bolanahara  
desi i yuktai nahum 73 Ghaddha namaim nahum guru na  
chudra na desanahara guru na dosa bolaim apam buddhum calaim

capala namka risala ehva sisya guru naim udega na karanahara 74  
Jeha sisya hraum guru upari bhakti seva nahum anai bahumana  
antaramgi priti nahum e puja isium gaurava nahum lya nahum

sneha nahum teha hraum gurukulavasaim sium 75 Sikha

dijatunū rīsāvai, vīru hūtau hīyūm kari krodha vahū, kisūm  
kīja na karaum, guru hūm te āla anartha kahū, paṇi te śīśya nahūm

. 76 Urvillaṇa dosa nai pragaṭa karivai lajāvivaum, vacane  
karī dosanūm kahivaum, parabhava nūm karivaum, ghaṇaum kahī-  
vaum, duhubhānīhūm karkaśa vacana nūm bolivaum, che guru atha  
anerī ne kīdhe satvūm āgilā śādicāra muni mukha rāga na bhedaum,  
kālmuhā na thūm . 77 Je ahankārī nī dhanī samudra nī

parūm gambhīra teha : sādhu anērā hūm parābhava anai vīyārivaum  
sula puṇya dukha pīpa teha nī kṣaya nū arthi na karaum . 78

Mauṇī namatā nihupahānī nirvyāpīra, hāsīdava hasivaum kari anērā  
naini avahelivaum tīpam rahita, vikathūm mūkyī, isiyā sādhu  
anapūchyā hūmī asambaddha atighaṇaum na bolaim . 79

Vadhuraum dīhaum thoḍaum, kāji paḍu ahankārahita, apato-  
chadaum pūhlaum buddhūm vicārium, je dharmā sahita mahātma,  
isūm bolaim . 80 Tāmali tīpasūm sīṭhi sahasra varasa triṇṇi

sātām ekavīsavīra pīṇūm dhoī nai āhāra letaim tapa kīdhaum  
paṇi ajnāna tīpa cha bhaṇī alpaphala ji hūm . 81 Cha jivani

kāya nī haṇapahāra vali hūmā nūm śāstra upadīśam isiyā ajnana  
tapasvī hūm ghaṇai tīpakasūm thoḍaum ji phali hū . 82

Jāinamuni jīsum chai tīsum śīcaum samdeharahita sarva prīcham  
tū jīnavacana mārga nū jāṇa ghaṇā loka nām ghaṇīm kīdhām sahūm

. 83 . . . Je jeha nū hūyā vasai te teha hūm bhalau kahū va  
ghūm mā āpaṇā bīlaka naim savikaha nūm sukhahetu anai śāṇau  
mīnai . 84 Mani suvarṇa ratna dhane ghari bhari hutai śali

bhadra mīharai paṇi aneriū thākura chai ima cīntavī vīśava na  
icchārahita hū . 85 . Je tapa samyama na karaum nīcūm te

purusa sarīśi hītha pagā isivā avayave kari āpīnasarīśā purusa tapam  
dāśapaṇaum pīmam . 86 . Surūpa sukumali sukha nūm voga

Sālibhadraum aneka tapa ne vīśēe kari āpaṇau deha tīma śouu jūma  
āpanai ghari : na ulaṣū . . 87 Aṇmī Sukumīla mahī rīśi nūm

caritra dubhara anai romānce nūm karaphīra, prasiddha ipīnau  
deha tīma chāndi e āśērya . 88 Jīva aneriū śarīra aneriūm

vī bhāvanūm chīndiūm deha rūpūm ghara isū śādicāra sādhu  
dharmā nai arthi sarvā chīndi . Ekamanū jīva chai divaśi nī

dīkē pīmū hutau moksa na pīmūm tauhai nīcūm vāimānīka deha  
thū . . 89-90 . . Mastaki nilī vīdhra nū vīṇṭivai Metarva bhāṇa-

vanta tīni āmā nimkālī, paṇi tauhai te rucīśvāra manūp kari kupū  
nahūm . . . 91 . Koeka mīhītmī naim śūkadūm kari bāmha sara lai,

anai koeka vāimāli kari tāchāi koeka stavai koeka nimīnī māḍā  
rīśīśvāra te saghalūm ūpari samacitta ji hūm . 92 Guru vacana



siddhata shigiri na uttama sisyam hram kalyana hau vayara  
 celau vicanadesum isium guru naum vacana tehe vicarium nahim  
 adarium ji 93 Amgule kari sarpamavi athava e sapra na  
 damtasamuha gami isium guru naum vacana icchamti vamechium  
 isium kahu sisyum te karya tatkala karivaum ji jeha bhani yuktaum  
 ayuktaum guru ji janaim 94 Karana na jana guru kivaraim  
 kala lagi naim dhaulau kahaim sisyum te vacana timaji saddahi  
 vaum tiham karanum huivaum ima cimtavivaum 95 Je  
 bhavium kari nirmalacitta hutau guru naum vacana padivajai teha  
 nai te guruvacana usadha ni parum pijataum susa naum karan hui  
 96 Guru ni anuvartana karaim sanukula vinita ghanu ksama  
 na dhanu sada guru naim bhaktivamta vasa mahi rahaim guru naum  
 pasum na mumkai susahajika isiya sisya dhanya bhala 97  
 Gunavamta sisya hram jivatam ihaloki jasa hui muma putum  
 kirti hui paraloki dharma sugati hui nurguna sisya hram jivatam  
 ajasa muam akirti anai adharma durgati hui 98 Je Datta  
 ni parum amhe niratichara dharma na dhanu e tisiu nahim isi vima  
 sanum vadapani athava milanapanaim ekaim ksetri rahatam guru  
 naim vahelaim teha i kusisya kahu 99 Sunaksatri maharisi  
 na sarisau guru upari amtaranga sneha kahu nau hui jipaim jivitavya  
 tyajium pani guru nau parabhava na sahu 100 Pachila bhava  
 ne punye preniya jnanadika laksmi naum sthanaka avatai bhavi  
 haunahara kalyana chaim jeha naim isia bhavya jiva devata para  
 matma ni buddhum guru naim sevaim 101 Guru ghanam  
 sukha nam lasa teha na denahara dukkha saya thuki mumkavanahara  
 e samdeha rahita inaim arthi Kesi ganadhara guru anai Pradesi  
 raja s sya te biha i drstanta 102 Pradesi rajum tima narakagati  
 jaiya jogya kammi kidhai humtai jam deva naum vimina pamium  
 te guru nai prabhavum 103 Dharmamaya ati bhalam bolva  
 nam karai a anai guna tehe sahita isie vacane sisya naum mana palha  
 latau humtau guru s sya naim sisa du 104 Uramini nagarum  
 kalikacaryum Dattaraya agali jivitavya pana kari udi apanai abhi  
 prayum srira i chamdiu pani papamaya vacana na bolum 105  
 Sutra tau kudaum arthi tau pragata sacaum dharma anakhatru  
 hutau avatai bhavi dharma naum pumvaum hitai juma bhagamanta  
 Sri Mahavira hram ekaim asatya vacanum vistitna jaramarapuris  
 smudra hui 106 Davibhava naim desadivaim roivaim para  
 stri na hava bhava bhaya rajadika tru isie jivitavya na vinas ne  
 karipahare sanukula pratikula upsarge sadhu maraim papi vrata nau  
 bhara viradhaim nahim 107 apanaum hita tapra samjama

sev itau huntuau anai d anabahu man idikum apan i lut i n i acaraya bhara  
 naum praisam satru jiva sugati punai jima sutab ira n i dana nau pra  
 samsanahara Haripalau anai Baladeva e trippu paimcamai deva loke  
 pulut i 108 Purvum Puraya sresthina at i dolulauum ghana  
 kila lagu jima te kasta kidhauum jai te kasta day ipari hutru iqaim  
 jima s i s i m rahu karata tau saphala hutu 109 Karayum  
 ekum sthanaki rahat um hutau atih i udvayum kari vatna karayum  
 jima te Sangamasuri vad i t i n a m k i l i ekaum ksetri rahat i saprabhava  
 hua 110 Nihkarana ek antum eka ksetri n i rahayab ira i ghara  
 anai gharasuna n u visu jai maharaum e isium bhava karayum te vi jhi  
 va li papa krodha m an idika dosa teha n u melavu kuma nabim padisum  
 j i 111 Jiva apayinisi nai ghara anai ghara vibhaga naum  
 j i shayum vadikotadi naum karayum kima hui tau ay i um  
 vicar i te eka jiva nik i i chedi n u yati tuma avirati n u margi  
 j ad i v i 112 Nirmala i yati hraum thodau i ghastha n u  
 j a r i c i v a p a p a l a g a d a i j i m a t e V a r i t r a i s u n a m u m r i s i s v a r a  
 Camdapradyota rajum hasu 113 Stri naum avelum  
 upasrayi avayaum visum ho stri n u v i s i s n e h o s t r i n u  
 sneha raivai arova stri sium saraga vata naum karayum saraga  
 stri sium s i g i a n a i g h a r a n i a l o c a n u m k a r i y a u m e t i l i l o l a  
 vati naum tapasula anai vrata phedaim 114 Tyotisa graha n i  
 vata numitta horastra aksari mupramukha kañtuka us i l h a n e  
 sthine graha naum samukula karayum adeva devatadika nau  
 bhukammehum rasadi naumkarayum etali n u karivai karavay i  
 anumodivai mahatm i n u m t a p a n u k s i v a h u i 115 Jima jima  
 j y o t i s a d i k a n u s a m l i m d h a k a r a i t i m a t i m a k s a p i k s a p i a d i k a  
 praptti hui thodau samra ghana u thai pachai te samra nau karaya  
 hara gure varitau humtau susthapayum na paimum 116 Je  
 mahatma uttara guna ahirasuddhipramukha el undu t i t i d a i  
 kalum mulliguna mahavrita j a n i e h u m j a i j i m a j i m a p r a m u d a k a r a i  
 t i m a t i m a k s i v e g u p a t h i k i c u k a v u 117 Jastapayum di ar  
 m i n u t h a n a p r i h a j a i s a v a r a n u v i s u m d i l h a p a y u m n a m i m k u m  
 te upayum k i j a s i l h u j i m a C i m l a v t a m s a k a r i j u m s a d h u m  
 118 T i j h i t a p i t h u k h a t a r i s a s a d a v a s a l i t h u m i s i u p a r a v a  
 j i r i t h a k l e s a u p a s a r g a e t a l u m j e s a l u t e h a n a m d i a r m i a n a i j e  
 m c a l a c i t t a t e t a p a i c a r a i 119 F v i t a r i g a n a i d i a r m a j u p a t a  
 p l a t i v i d h a r i n a n u v i s u m s c a l a h u m m a h a t m a n u m k a l i v a u m  
 k s u m i t u m a l h i k a r i k a m a l u m e l i n u a p a l a r i n i S a g a r i c a m l a  
 s u m d e s t a n t a 120 Kama kava de v a k a p l a s t h a i t h a k a u d e v e  
 i s t r u l a s t i s a r p a r i k s a s a n u m a t t a l a v a i s i u p a s a r g e t a p a n a g u p a

thiki cūkavi na sakau 121 Ketālā aviveki jiva visaya anabho  
 gavata i ajāniva tau narakagatiṃ paḍum, ūjanum loka ūpari kupiṃ  
 ahāra nau vānchanahara rāṃka teha ni parum 122 Guru  
 kaham cham bhavya jiva pratim, he jñānādika guṇa nā āgara  
 bhava ne lāse duhprapa janma jara marana rūpiā samudra nā ūtāra-  
 hara vitaraga na vacana nai visai ksana i pramada ma karisi 123  
 E jiva jam sācaum dharma na liham lahī nai jam moksābhūṣa na  
 pamam anai visaya sukha nai visai asakta thāi, te rāga dvesa naum  
 dusana' 124 Teha karani, ghanā guṇa na nasavanahara  
 samyaktvacaritra nā guṇa na vināsanahara papi rāgadvesa nai vasi  
 na avivaum 125 Samartha i vajari gāḍhau i dūh-viu hūmtau  
 te anartha na karaim jam e biha i rāga anai dvesa anajitā hūmtā  
 karaim 126 E rāga dvesa iha loki kasta anai apajasa anai  
 guṇa nau vināsa karaim, para loki sayara nam mana nam duhkha  
 ūpam 127 Aho uttamo, jou e dhig nimdya akāṇ jam ragadvese  
 kari ghaṇaum anai kadūu paḍūu jeha nau rasavipāka isium phala  
 pamai, e jiva isium jānatau i hūmtau rāgadvesa naum kārana teha  
 ji akaja sevai 128 Jai jaga mahu rāgadvesa na huta, tau kūna  
 duhkha pamata, athava piyare sukhe kari kahi naim aścarya huta,  
 athava kuna moksa na pamata 129 Ahamkari, guru nai  
 ūparathau anarthum pūriu, mārgi na calaim te locādika kasta nau  
 samuha phoka karai, jima Gosalau 130 Vacani kari kalaha  
 naum karivaum, āpanapa anai anerā naim krodha naum ūpajāvivaum,  
 ghayā naum karivaum, rajakuhi jāivaum, isium sahaja chai jehā  
 naum isiu jiva sada risaum pūriu hūmtau phoka caritra palai 130  
 Jima vacana nau dāvānala prajvalu hūmtau utavalau 2 ksana matrum  
 vana balai, ima kasāya nau parinama pamru jiva tapa anai cāritra balai  
 131 Kasāya nai gāḍhai halui parnāmaviseśum kari kahia thiki  
 vali adhikau athava uchau tapa nau ksaya hui, tauhai vyavahara  
 matrum vicilā vaha nā madhyama parinama aśrayi bādara vṛttum  
 ksaya nūm svarupa bihum gathāe kari isium kahū 132 Kathora  
 gali nai vacanum asa divasa naum tapasamyama nīngamai, adhiksepa  
 jati na kula nā marma prakasaṃ tau māsa divasa naum tapa haṇai,  
 sapī detau varasa disa naum tapa hanai, lakadaṃ lohadaṃ ghāya  
 karatau hūmtau jamarā naum tapa nīngamai, athava agla naum  
 jivitavya chedai tau jamarā naum tapasamjama haninai navaum  
 pāpa karma samcaṃ jinaum pāpa karmum jiva pramadabahula hūmtau  
 samsari bhamai 133-4 Śapa nūm devaum, āṃgulum kari  
 nīrbharchivaum, doraḍādike piḍivaum, parabhava nimdivum,  
 etala bola paraloka nā jīṇa muni Dṛḍhīprahari mahātmā nī parum

saham 135 Haum inam hanu teha bhavi valatuum mahātma  
 teha nam bhavum nahim, śāpa dīdhai hūmtai valatu śāpa na dum,  
 mīriti i hūmtā Sahasramalla vati nī parum sahaim . 136  
 Pachulī bhava ne karne nimpiv i kumānasa nī mukha rūpi dhanusa  
 thuki nikalyā vacana rūpī bāna ksama rūpiūm seḍaum vahatīm  
 mahatma nam te na lagī, na lāgisum na līgaim 137 Ramka  
 śvāna pahaum āhavi hūmtau pāsānai ji dāyiv i vamehai pari  
 limkhanahāra ni karavāra na karaum, anai siha bīra pumī nai  
 bīra kupam limkhuma ima bīra nī utpatti joi, anai bīra nī nam  
 kharah ira sīmhai jūi 138 Pūrvi bhavi maim tima rūdaum  
 karma kāmū na kidhaum, jinaum karmum kari mujha nam samartha  
 i pūhai nahim, hivaḍam kisum athava kahu ūpari krodha karaum,  
 dhira purusa ima vicāri vihalā na thāmi 139 Skanda kumara  
 hrami mahātma thayā pūthum pitā Kanakaketu rājā snehūm ūjalaum  
 chatra dharavai tuhai te Skandakumāra vati sagā ne sneha pise  
 bandhinau nahim 140 Mubāra nau sneha gīdhau, teha  
 pūhaim chorū nau sneha gīdherau, teha thaki bhīrvadika vīlham  
 nau sneha atilum gīdherau, e sneha vimasitau gahana chai teha  
 bhani atilum dharmā ūpari tarase mahātma e sneha chandhu  
 141 Paramārtha na ajīra nam sagā loka nī sneha nau sambandha  
 hui, pari samsāra nā anitya svabhāva nau niścaya teha na jana  
 nam savaham ūpari sarisum citra . 142 Mubāra bhū kalitra  
 beḷā mitra svajana e ira loka ji ghanī bhava anai mana nam dukkha  
 karaum 143 Mitā āpari buddham citavu kaji anasijhatai  
 putra nam anartha kari juna Culinī mītum Brahmadvaita beta  
 nam anartha cīntavu 144 Pitā Kanakaketu rajam rajva  
 nai visai tarasu hūmtai putra hram saghalam amgopamga nam  
 chedivum kadarthavum pidivum kidhaum 145 Visavaṣukha  
 na rīga nai vasi hūmtai rāudrapavum hatthaya lei bhāi i bhū nam  
 mūrai junte Bharatesvara cakravarti Bihubali bhāi nam haniva  
 nau artha cakratna lei dhīvu 146 Kalitra pari pūca  
 undiva nī vikāra ne dose nali huti patipapa bhartīra nam mīvaum  
 kari juna Sūrvakunt i rimum te Pradeśi raja bhartīra tima visa dei  
 mīru 147 Jima ipavī amga thaki ūpavum Kōpi rajum  
 kṣāvika samyaktva bhavi mokṣa-āukhya nai visaya ūtivalau putra  
 Kōpi valhu chai jeha nam isu Śreṇika raja ksavi pumidū vimavu  
 . 149 Lobha apavī kāya nai visai ūtivali mitra āpavum  
 kīji kari vavari thānu juna Candragupta rājī nai gurum Cāṇakya  
 mumbhatam āpavū mitra Parvatika rājī mīru 150 Svajana  
 pari āpavū kaji vīlādati hūmtai klā-ārami kara niṣṭhura anai

parusa vacanī karkaśa thām jma Pharasurama nau kīdhau sāta vāra  
 ksatriya nau anī Subhūma nau kīdhau ekavīsa vāra brāhmana nau  
 ksaya hūu 151 Niramtara bhalā muni kutumba ghara āpanām  
 sukha saga anērā loka nai visai anaādhārūm vihāra karaim jma  
 bhagavanta śrī ārya Mahāgiri 152 Rūḍai rūpum utkaṭa  
 yāuvanum guṇavanta kanyae sukhe ghara nī lakṣmum suvihita sādhu  
 lobhī na jaim, ihām śrī Jambusvāmī e dṛṣṭimti 153 Moṭai  
 kulī ūpanā rājāna nā kula naim mukuṭa samāna isiyā 1 bhala mahātmā  
 ghaṇa desa kula na yatī jana mahātmā nā samghaṭṭa parasparum  
 śikṣa naum devaum athavā sāmkaḍai upāśrayī rahivūm sahaum  
 Metha kumara nī parum 154 Parasparum samkoca sukha  
 thodaum bhūsatarasum karī sayara nī pīdā sārana kāja karīva nūm  
 sambharivaum, vārana pramāda karatām varivaum, kahu anakīdhai  
 madhurakathina vacane sīsa naum devaum gurujana naim vasivartī  
 panaum usasa nīsasa ṭālī bijaum kamī kaja guru anapūchum karavā  
 na labhaum, gaccha māhī etalam dohilam 155 Ekala naim  
 dharma kīham tau hui, āpana mana nai abhīprāyūm hūmdiva nau  
 buddhi nau prasara chai jeha naim asaśūā bhanī ekalau sūm kaja  
 karai, athava akāja kuma chāmḍai 156 Ekalā naim navā  
 sutra artha naum pīmivaum samdeha padu pūchivaum, pramādi  
 padīyam prerivaum, vinaya veāvacca nūm karivaum maraṇa nai  
 amtai āradhana kīhām tau hui 157 Ekalau nīrdosa āhara  
 nūm levaum ullamghai, nīrbhayapanam asūjhataum 1 viharai, ekala  
 naim asatī strī tau sada bhaya, akāja karanabhāra hui tauhai ghanā  
 mahī lajam karī na sakaim 158 Vaḍi nīti laghu nīti pittum  
 mūrchaḍi lagai vayuvikara visūcīkāḍike vihvala kīdhau pāpī nai  
 thāmadaī vyagra hatha hūtan ekalau jī te paṇī naum bhājana lāmsai  
 tau atma samyama virāḍhanā hui, athavā tinum bhajanī līdhai  
 uccarāḍika karai tau śasana naim hinapanum karai 159  
 Ekaim divasum ghanā rūḍā paḍūā jīva na parināmī hūm, ekalau  
 paḍūī parinamum parīnamū hūmtau jī kamī kārana lei nai samjama  
 chāmḍai 160 Ekākīpanaum saghale tīrthamkare nīsedhūm,  
 te ekakī desī bija jīva pramādi paḍaum e anavastha dosa hui, sthavira  
 kalpa nau acāra bhajai, hu isūm vicarū, gadhau 1 sāvadhāna ekalau  
 thodaī kalum tapasamjama hanai 161 Varamganā, aparīnitī  
 motī lanya, jeha nau bhartara videsī gayau hui te, bālaramḍa,  
 pasamḍaroha, masavāsīnī pramukha asatī, vāhugī pramukha navayāu  
 vana dosā nī bhāryī desanahara naum rūḍa parīnama naum ṭalanahara  
 udāra rupa chai jeha naum isī je strī dīthī hutī mana mohai, atma  
 naim hita cīmtavatā sādhu e saghalī strī vegalī chāmḍaim 162-3

Sanyaktvadhari i siddhimta nau jana i atihum visaya riga naum je  
 sukha teha nri vasi humtau samsara nri samkasi paisai, tau guru  
 kahaim chaim he sisya naum adhikari tujha rahaim Sityaki vidyadhara  
 nau drstaita 164 Bhari caritrai naum vastridike kari puja  
 jranuni vandivaum guna nūm stavivaum samhūm uṣṭivaum etala  
 nai visai ekamanau jiva pāṣūm bamlium karma dhūm karai  
 Sri Kṛpā mahatma ni pram juma Sri Kṛpā maharjuni adhara  
 sṛṣṭi mahatma naum vandivaum detum satam narak jogum  
 karma tili trija narak jogum kilaumi anam kasyika sanyaktva  
 iparjuni 165 Malatma naum samhū jivai guna nai stavivai  
 namaskarivai sṛṣṭi nirālha tana puchivai ghara kila naum  
 ujirum aśubha karma kṛpūm virakum thi 166 Ketala  
 nirālhasvabhava dharmaamta atilum sarva jiva naim solhamar  
 i hila sisya garujana brahm samvega upajivaim juma nava dikṣita  
 sisvum Camdarudra guru naum samvega upajivum 167 Jiva ni  
 luddhum hila nri lāṇahara koeka kuguru bhale sisye parivari  
 ri Vijayasuri ne sisve suhara mahi diṭhau kima suara kale lili  
 parivari isum svapna tehe diṭhum 168 Svayamvaramandari  
 ave hute pachli lila ne sisye Rājine te āṅgaramardaka guru nri  
 jiva visam samsara rupi samudra mahi bharmtau bharm bharm  
 iradatau umṣa thayū diṭhau 169 Samsara rupi sadaim  
 lhumda sura samina jiva samsara mahi deva loka mokṣa thi kama  
 vaum na cintavum anam ketala halikam jiva suhara nri prati  
 lohum Puspaculi rati ni pram bṛjhum 170 Je sadhu  
 chehli kila pūram tapasvijaya sevai te Annikaputra Suri ni pram  
 tloji kila mahi apajum kaja s dhai 171 Sukhu jiva tima  
 bhoga na clundri juma dul khu cham jai e soṣum Cikanai karmum  
 vjapi humtau sukhu anri duhkhū ekai bhoga na chamdum ihm  
 lalukarum upaum ji karapa sukhaduhkha karapa nahum 172  
 Ima cakri irti ei jai parigraha kṛpā mahi chamdai tima alh giu  
 kuludhi dramaka bhūri bhūa magi naum goparum chamdi na  
 sikum 173 Kaji Cil tipitra nau deha clari ni pram  
 kidiu papi tuihai tipum Cilutiputrum teha kidi ujiri tloṣum i  
 mananau dvesa na clivum na kidiu 174 Je vati pr na jate  
 kidi naum padum na vimecham te niṣpapa vati aneri moṣi jiva  
 naum kima pāṣūri karai 175 Vitarai na marga na  
 ajana prara na leṇhara sisya ghara na karapahara naum papa naum  
 phala narak lika japati vati padum na karai 176 Jiva  
 na t jivum na naum kṛd kalarika nūm devaum parak dhana  
 i au i bhavavum ita l ka ekavari kila nri sarva prakarm thodau

udaya vyavaharamatrum dasagunau hui 177 Gadhai dvesi  
 humtai te vadhadika nau udaya sayagunau lasagunau kodigunau  
 kodakodigunau eha thiki adhikau pani asamkhyatagunau hui  
 178 Ketala ajanai nam arthi isium tribhuvana nam acherabhuta  
 sotaum alambana avastambha hi atigrahe anasedium sayara chai  
 jeha naum isi bhagavanti Marudeva svamini jima muktiim puhuti  
 tima amhe jasium isium avalambana na levaum 179 Kami  
 vrsabhadika vastu kunum eka ksetri kunum eka kali eka jiva karma  
 nau ksaya ksayopasama isi labdhum kisia eka sarisa padartha vrsabha  
 dika nam jnanapanadika tehe kari pratyekabuddha hum isi a pratyeka  
 buddha pana na labha prsvabhuta guru na upadesa pasai kami eka  
 vairagya naum karana desi je upahani pratibodha pamum te pratyeka  
 buddha kahum te ini cauvisum cyari hua Kalungadesi karakamdu  
 raja nam vrsabha thiki pratibodha pumcaladesi Dvimukha raja  
 nam thambha thili pratibodha upanau Videhadesi Nemiraya nam  
 stri na kamkana thili pratibodha upanau Gamdharadesi Nagati  
 raja nam amba thiki pratibodha upanau 179 Jima vibhagiu  
 jana nidhana naum pamivum vamchatau humtau teha nai levai  
 udyama anakratau loka mahi ladhaum i nidhana nimgunai tima  
 pratyekabuddha ni laksmi vamchatau jiva ujama na karaim tau moksa  
 nidhana na pamaim 180 Sasakabhasika bihum mahatma ni  
 bahina Sukumalika mahasati ni tisi gati sambhali nai indriya nau  
 tam visasa na karivau jani lagai dharmavanta dhaulim hadarupa  
 na thaim 181 Gaddabha umta ghoda vrsabha mata hasti  
 vasi karatam sohila pani kevali eka apinai itma amkusarhita  
 hutau dami na sakum 182 Apinai atma apinai samyamum  
 tapum kari dami humtau bhalau puna anere loke bamdhivai  
 kufivai damitau humtau ma husu 183 Atma ji damivau  
 niscum atma ji damatam dohivai atma dami humtau iha loka anai  
 paraloka sukhi hui 184 Atma sadi dosa sahita humtau kevali  
 nramtara padua parinamavanta na humi kuntu mokalau mumkui  
 humtau loka anai siddhamta viruddha akari nai visai pramada karai  
 185 E jiva karpuradike puji vamdri vstradike kari puji  
 samham uthivai satlari mathai batha cadavivai pranami acaryi  
 pada nam devam kari motai mahati cadavivai humtau tis um kamel a  
 akari karai jima apinam mahatva naum sthanaka vinasai 186  
 Je sila mulaguna uttara guna anai pumca mahavrata gharim phala  
 nam depahara lopi nai visaya sukha vamchai te bapadai hadubalau  
 kodhi dravya vidam lagihi rua nau asimau bhaga kandi visahi  
 187 E jiva mana cimtave hui nam gamate vamche sukhe

kari saghalai jīvatayum samtosī na sakum . . 188 . Jima svapna  
 māhi anubhaviyum sukha suhapā nā samaya pūthum nathī, ima cha  
 samisāra nam sukha giyum hūmtaum suhapā samīna thū . . 189 .  
 Mathurā nagarīm timajima siddhīmā māhi sāmblali tisū siddhāmta  
 nā pīrasī karivū nam kasutau, Mamgu isū nīmum ācārya nagara  
 nai khali yaksa hūu , te yaksa āpanā śārya suvihita jana nam prati-  
 bodhā anai hūu um kari ghanayum jhūrai 191 Te ācārya isum  
 jhūrai , mūm ghaasthāśāsa tau nīmkali nai vitarāga nau updisū  
 dharmā na kīdhau, riddhi vastrūdikā nī sampada, rāya rūḍā āhāra,  
 sīta sukumīla śāyyīdikā nām sukha teha nai visai gurūprapūm  
 adarapayum ātmi cetū nāhūm 192 Hā isū dīparayum  
 cīritra nai visai śithilapayum kari hum jima rāhu tima saghalai  
 āśāśāśāyā gayā hūmtai hūm abhīgiyum karisu, hū adām kevalūm  
 āparayum śocaum 193 Hā isū sedi re jiva pāpī apī isum  
 vicīrū , bhava ne līsa duhprāpa isum vitarāga nam śāsana lāhī  
 nai apārādhiyai jāti ekendriyīdikā teha nī je yonī teha nīm ghanam  
 saun caturāśī līsa jivayonī mīhi bharmisī 194 E jiva pāpū  
 pramūda nai vasi hūmtai samisāra nām kāja nai visai ūjamāla chū ,  
 anū duhkho ūsanau nahūm , sukha pūrau na hūu 195 Jai  
 tīpasamijama nau ghanau udyama na karum tau paścattāpa kari  
 nai thoḍau ādhāra , Śrenika rājī tam tima paścattāpa karitau hūmtai  
 pūhūu samanta narakāvāśa givau 196 . Iyūm jivam bhava  
 nam sam nai vasi je śārya chīḍīm teha thūki anamtamai bhūgi  
 thoḍe saghalayum : tribhuvana pūrium hūi 197 Iyūm jivum  
 pīchile bhava mūmkhe nakhā dāmta mūmśa kesa haḍa tehe kari  
 kīlīlā anū meru parvata jevadī dhīra thāma 198 Humayamta  
 malayicala meruparvata asamkhyātā dvīpa samudra sīta narakā  
 pṛthvī teha śrīśī athavī teha thūki moḍī dhīra śāyā ahira iyūm  
 jivum bhūsu hūmtai āharū hum 199 Iyūm jivum unhalai  
 nai tūpum pīḍum hūmtaum jam pīni pīḍhaum, tetaḷum paḍī sagl al-  
 kūe talāve nadī asamkhyāte samudre na hum 200 Iyūm  
 jivā anamta kalatām anadi samisāra māhi aneri 2 mā nam thāna  
 pīḍhaum te asamkhyātā samudra nī paḍī thūki ghanayum hūi . .  
 201 . Iyūm jivum anamtai līla bhāmataum cha jagā mahi bhoga-  
 vīvā sūhita kama bhoga śārya pāmī tī tū e jiva vīra nam sūhā  
 apūrya jivum māni mīnai 202 Jiva isum jivai deśai jam  
 bhoga riddhi nam panivayum śārya dharmā nam phalā tū e jiva  
 śārya nam sukha apūrya jivum māni mīnū gīḍhaum śārye molūm  
 māni isū hūmtai e loka pāpī kāja rimza karū 203 . E vāta  
 jīḍhī cūrtayū jam jama jarī maraga thūki ūpanayum duhkha śārya



tau hui, taū loka visaya thiki viramai nahim, tau motaum e āścarya  
kūḍa ni gamthi subaddha chodi na sakum 204 Sahū isium  
jāpai jam maru ji amaratām i hūmtām jarā rūpa naum vināsu, taū  
loka samsara thiki ūbhagvu nahim, aho bhavyo jou, jiva naum  
gūjha jāpium na jaim 205 Dvipada manusya caupada dhora  
bahupada astapadādika apada sarpadika laksmīvṃta nirdhana eha  
naum aparādha anakidhai pāpiu apaūsanau dāiva harai marai

206 Jinaim marisu te divasa na jānūm, saghale jive anavāmchate  
marivaum ji isu chatai e jiva āsa ne pase gadhau rumdhuu hūmtu  
yama nai muhi padu i āpana atmā naum hutūum dharma na karaim

207 Samjha ni ratadi anai panu na papota sarisaum nai  
pomi nā pana ūpari pāni na bimḍūā nī parum camcala jīvitavya  
yāuvana nadi na pura sarisaum, taū re papia jiva taum isium kāmū  
na būjhaim 208 Isium jānu je je avayava apavitra e sūgāma

nāum, eha bhani jinaim avayavum lāju te te avayava vāmchai, ihām  
kevalūm kama ji vayari 209 Saghala i unmāda naum ūpajiva  
naum thāma, motau unmāda saghalā dosa nau pravartavanahāra  
e kāmagraha kāma thiki ūpanau citta vibhrama dusta pāpiu jinaim  
jaga saghalaum vahūm . 210 E kāma je sevai te sium lahai,

ḍula num bala hārai, dubalau thai, mana nau ūdega pāmai, anai  
apaṇai dosum kari duhkha pamai 211 Jima sasa nau dhanī sasa  
samḍohalatau duhkha sukha kari mānai, mohum kari ākulā mānasa  
kāma naum duhkha sukha lahaum 212 Visaya hālāhala visa

samana, viśada cosaum visa simgi viśādika āharaḍaum pītām hūmtam  
cosa visa nā ajirṇa nī parum visaya sukha ni viśūcikā ajirṇa hui

213 Isi parum e jiva himsādika athava pāmca indriya rūpa  
pamce papa āvivā ne mārge ksaṇi 2 pāpa lei nai cihum gati nā duhkha  
nā chehī lagai pachai samsāra māhi bhamai 214 Jehe jive

pīchilai bhavi punya nathi bidhām, vali je hivaḍām dharma na  
sāmbhalaum, je sāmbhali nai pramada karaim te jiva saghali gati  
mīhi anamta pherā karisum 215 Je mithyātvī nīca puruṣa

te anekā dharma ne upadeśe preriya i hūmtā bāmdhūm nibiḍa karma  
chai jehe isia hūmtā dharma sāmbhalaum panu karaim nahini

216 Eka uttama jiva pāmca bola himsādika tūhi naim pāmca  
mahā vrata bhāvum rāsi nai karma rūpu rajum mūmkāpa hutu  
utkṛṣṭi mukti gatim puhutā 217 . Jnāna darśana caritra

tapasamjama pāmca samiti trinṇi gupti āloṇṇi upasāma utsarga  
apavūda dravya kṣetra kāla bhāvanā niyama saddahivaum acarivaum  
etalā bola nai visai niramtara ūjamāla anai dosa rahita ārāha leva  
nai visai rahiu chai je teha naum janma anai teha nī dikā naum

janma samsāra samudra naum tīraṇaharī hui 218-19 Je yatī  
gharā ghara nru vibhaga teha na arambha nru visvī sakta viradhivā  
tau chā jiva nikaya nī vayaridravṛyadikavanta āsamvāmī tehe kevalum  
pāhūm gharā mumi nāi navī gharā nau pravṛṣṣā kīdhau 220

Jiva siddhanta viruddha akaja karitau humtau gīlhaum cikapaum  
karma bandhai anai samsāra vadharai may um karī ṣoṭṛum karai  
ji 221 Jai susadhu pātita mahatmī naum kamī lu tau caritra  
lopa thū athava nī lum tau adhara pīsai śarīra nau uccheda hui  
pāscha sium samkrama rāhūm ji vrata lopa kalīu teha bhānī  
pāscha sium āṇanulvāum ji bhalaum 222 Saghale tirtham

kare hinacara pāscha sium bolvum ekam upāśraya rāhūm mana  
nau visasa paricaya vastridika levi deva nau vyavahara e nisedhiam

223 Pāscha ne paraspāram vikathadika ne bolive hasa thiki  
upane romance karī dharmā dhyana thiki cūkaviu humtau mahatmī  
pāscha mahī balum vaulau hui 224 Lokai mīhi juma ku  
mapasa nau samsarga valhau chāi jeha naum anai duṣṭa itara nī vṛṣṭi  
karai anai atihum dyutadika vyaṣaṇa sevai isivā jana naimi bhāṇu loka  
nūndai tuma caritra nru visai pramūdi anai vīlhaum pāscha idika loka  
chāi jeha naimi isivā naimi sadhu jana nūndai 225 Te pāscha

nī sangra nau karaṇahara yatī sadī śamkai bīhai savihum naimi  
parabhaviṣī jogu hui viradhūm caritra chāi jīpaimi sadhu jana  
naim āṇanamatau mūu humtau vali durgatium jai 226 Girisūka  
pūspasuka e bīhum sūda nai dr̥ṣṭvānti doṣagūṇa naum karaṇa adhama  
uttima nī sangati teha nī vidhi nru japa suvihita sidhu ālarahita  
naimi varjai anai upāśrayam caritra nai visai ujamavanta thāi(vaum)

227 Pamea mahāvratadika mūlagūṇa pūmer sūmitvadika  
uttaragūṇa teha thāki je ūsanau usanna pāscha idika teha naimi vātī  
karaṇa pūmī nai vūndaim papi je pāscha ī paramārtha nī japa  
hum te suvihita sadhu naimi vāndatim varium 228 Pāscha

suvihita nāma vāndavatāu humtau rūḍi mārga tau āpāṇāṇum  
cūkavai ji te mursa mahatmī nru anai śrīvaka nau e līlūm mārga  
thiki cūkaviu hūm tau āpāṇāṇum kamī nī japa 229 Hira  
śrīvaka nau dharmā sattara gathie kahai chāi Śrīvaka ubhava  
kāli vibhagī samyhami apī śābda tau madī vīṇī etalaim trīkāli  
Vīṭaraga nūm lūmba vūndai stavana thūi nru līhāvāi līlānī lūtau  
apāṇā ghara nru devīlū athavā jīnaprāsa lī vātargā ī prātima nī m  
dhūpa phūla gamīlā kalī śrīvaka kaj ūra keṣara kṣatara jīrīukla  
tehe kamī pūjivā nru visai āṇamala hui 230 Dharmā nru visai  
nīśāla anai śamkī vīṇīpāṇum ī kāli lū līlū elū jīrā nī nūśāvaka  
āṇā deva naim āṇanamatau lūnta ī gāli pūchali anai līlā artha

chaim jham nai visai i na paradarsani na siddhamta nai visai racai  
 nahum 231 Paradarsani naum aneka prakari thavara jva  
 num vipasivaum desi nai sravaka jina dharmta tau Indra sabita deve  
 pari cukavi na sakum 232 Sravaka sada i mahatma naim  
 vandai dhukadai thai sevu siddhamta bhanu sambhala pihlaum  
 bhaqum gupai anai loka naim dharmta kahai 233 sravaka  
 sila dharmta kriya nau bhava anai pamev anuvrata niyama trippai  
 gunavrata ey i siha vrata teha nai visai niscala hui posaha anai  
 samayik dika cha vasayaka nai visai anakhalu hui madhu madya  
 mamsa anu vada pipala umbara kakumbira pilakha e pamev vksa  
 nam phala anu bahubija vaimgana pampotadika aneka phala nai  
 visai etalum bavisa abhakhyai na visai etalum batrisi anantikaya  
 na visai nivartu hui 234 Sravaka papa karma panara kar  
 m dina pramukha kavyavasye kari ajiviki na karum anai precca  
 khina karivai sada ujama para sarva parigraha naum parimna karai  
 aparidha papa teha i samkatau karai 235 Sravaka vitraga  
 naum dika kevala jnana mukti janma e kalyanika ni bhumi vandai  
 tihum vitra karai laksmi uparjanadika ghanu guna isia i mahatma  
 ralita desi nai visai na vasaim 236 sravaka paradarsaniya  
 mithyati naim mastakum namivaum puti pichali guna naum  
 vasanivaum muha agali vakhanivaum ragi mana nau mela vashtra  
 dike kari satkara sambham utluvu putum jai na sanmna bhojana  
 dika tau dina pagaprasavividika talu 237 sravaka palulum  
 apinayum milum mahatma naim dei nai prechai jimai, suviluta  
 mahatma ni apahuntum disi samhram joi mahatma ni vata joi jimai  
 238 Je bhojanadika mahatma naim kalpataum suhatum  
 kunmeki thumu thodaum i didhaum na hum tihum e vidhi, jium  
 kahum clu tisai i na karahara lila sravaka te na jimaim vashtra  
 dika na vavarum 239 Upasava pati bajavata pitladika  
 bhitarapi usadhi vashtra patra ulsa tumbadi dika sravaka jai pura  
 dravya nau dhari na hum tau etali vastu thodi i mahi thodi du  
 240 Pajusava parva trinai caumisam caitra anai aso masa  
 ni athali atlanu caulasi pramukha parva titli ehe divase sravaka  
 sahala adarum kari vitarika ni pija tapa anai posaha vinayadika  
 na visai hui 241 Mahatma vitarika ni prasada pratima  
 naum p jua na karahara viru na lolanahara naum tathi vitarika  
 na si na nani abhuta teha naum sravaka sarva balum varai  
 242 sravaka moti jva ni hui sa thiki nivarti hum sarli mota  
 sot na bolu i thiki nivarti hum cori thiki nivarti hum para  
 etri na gamana thiki nivarti hum, ananti tpe chai jupam ghaye

dose kari vā upi nāraka gatum juvā nau marga isyā gharā parigraha  
thiki varamā humā 213-4 Jai śrāvākum vitaraga nau upadisyu  
dharma lidhau tau kum apasā ni sangati mūmki guru nā vacana naum  
rulaum adarivum lidhau anera nau avatṛavada mūmkiu

215 Tapa nivama silum kari sabita rupavanta isya je bhala  
śrāvaka upami śāstri humā tihām naum mukti anu devaloka nim  
sukha dolulam nahimā 216 Kivaram guru caritra nu visā

dhūhu thai tau lhalā śāstra teha guru naum dāhe sūm de vacane athava  
kartavye vā marga thipum juma Selaga sriguru Pamthaka śāstra  
teha nau dr̥ṣṭumta 217 Divasi divasi navā dāsa dāsa japa

athavā dīsa tiki adhukarā dharma nai visā pratibodhā isī Namdi  
sepa tani śakti tau teha naum caritra nau viśā huū 218

L jiva karma juma kadavum pini tima dhūhu lidhau chai juma  
katum lohādum tima e jiva karmme katayau chai modakadika ni  
parum karmme śūruu lidhau chai molum vāstra ni parum karmme  
maihau lidhau chai jehā bhāpā e jiva tatva jupā nai mohū 219

Vajra śirasasā nivalanilacitakarmme bindhuu kṣepa maharaja  
ghaṇḍū i jhīratāu humtāu aparāum hita kari na sakam 220

Yati varisa num śhastra i ghagau i sanjama pili nu cheha jai  
piliu parimā humtāu nasūjhum Kāṇḍarika mātita ni parum

221 Ketala yati jium lidhaum chai tisum silā caritra pilat  
thodai kiliu aparāum kija sadham Pūm Jarika mahā rīśvara ni  
parum 222 Padu parimāum caritra maiaum kari nai sudha

thūva naum thiraka dolulaum ien chate jū koekā pachai udyama  
kurai tau suhai 223 Koeka bhīrekammau jiva adhavi i  
caritra chundai athava eka vātra nai bhānjyāi khamdita e ritra  
thū athavā aticire kari śabala karai pachai caritra thiki śanau  
sukha lūpāṣa humtāu pachai ājama kari na sakam 224

Amimā isum vicitū cakravartī saglāhum i cakravartī naum  
sukha chundai paṇi śithilā caritri dūhkiu i humtāu uṣannapāṇum

pramādi naum lūmḍa sukha chamji na vā um 225 Nāraka  
rahu Śāśi rajā lhalā Suraprahadeva pratum ghagau kahai le  
lūmḍava huū deha pahavi sukliu hūmtāu nāraka padu chūm

tau tum te mūlāraum avara pji deva kalāi elū tūm jiva rā  
hita śāstrum hīva lūm pījūm sūgūna huū jū tum pahulaum jīvātān

tiyūm kari pji tū nāraka na padata 226-7 Iam lagai  
ausum thikatum chai jūm lā vā tēdau i udyamā elū tum lagai

aparāum hita kari, Śāśi rajā nī parum pādai ma socai 228  
Ie caritra lei nai kriyā nu visā dhūhu huū te vātī mūdan i pājū  
anu kilevā devaparāum pānu hūn tau socai 229 Jaga trahi

te purusa śociva yogya je vitaraga nam vacana na janaim te śocva  
je jinā vacana janī nai na karaim 260 Tiham hraim dhana  
naum nidhana desaḍi nai amsi kaḍhi je vitaraga nam vaccana janī  
nai inaim bhavū nihphala karaim dharmā rupiṃ dhāna na uparjaim

261 Ūmcai sthanakī devalokī umcchai mokṣi vacilai sthanakī  
manuṣya lokī hinai tiryamcha mahi hinerai narakī jinaim jivaim jīham  
jaivaum chai teha jiva nī cesta ī tisi jī hui 262 Jeha hraim

guru nī visai avahelanā mahatmā nai visai adara nahim ksama thoḍi  
anai dharmā nai visai vamcha nahim teha naim durgatī nai visai  
vamcha 263 Sayara nam mana nam duhkha nīm sahasra

nī apada thiki bihata huta mahatma jñāna rupi amkusum karī raga  
rupi moṭau bathiū rumdhaim 264 Sugatī margī diva samana  
jñāna deta hraim anadevaum sium hui jima bhilum Siva devata

hraim te apani amsi didhi 265 Śenika raja simhasanī baiṭha  
camḍala kanhali vinaya purvaka vidya magai ima sadhujana hraim  
siddhamta na denahara pratim vinaya karivau hui 266

Napita nī didhi vidyaim sada snana kariva tau panī nau suara Tri  
damḍiū lakṣmī pamū teha jī guru nai ulavivai soṭaum bolatau  
humtau padū ima siddhamta na denahara naum ulavivaum hituum

nahim 267 Tinaim purusum ipaim saghalai jiva lokī amari  
nau paḍaha ghosaviū je duhkhum piḍya eka jiva naim jima vacanī  
bujhavai 268 Samaktī na denahara guru naim ghaṇe bhave

bimani trimani jam lagai anamtaguṇī ima saghale gunakare meli  
upagara nī sahasra nī koḍe usamkala thai na sakaim 269  
Smyat tva ladham humtaim narakā tiryameca gatī nam baranam

ḍhamkiyam devata nam manuṣya nam anai muktī nam sukha apapai  
bathi lidham 270 Kudarśanī na siddhamta nī sambhaliva  
naum mathanahara smyaktva jeha nai hīyai nīscala rahim chai

tehr hraim viśva na udyotī naum karanahara jñāna anai caritra  
samsara naum kṣayakaranahara hui jī 271 Nīscala smyaktva  
jī anum karī dīṭham jiva ajivadika pṛadartha nam sv rūpa chaim jinaim

niraticira caritrim karī sahita isiū jivā vamchiū artha mokṣa sadhiū  
272 Jima lugḍaum vanatam mulagai tapai ujalai humtai  
bije t ne kile rate varṇi chate lugḍa nī śobha ruḍi na hum ima

smyaktva mulgī tapa sarīsaum ujalaum bija varṇa sarise pramīde  
karī marlaum hui 273 Je sīya varasa na ausa nau dhanī  
puruṣa pīpūm karī narakī punyūm karī deva mahi eka sagaropama

naum aīsaum bamdhai te ekaim divasūm karī duhkha nam sukha  
nam palpopama nam koḍi sahasa bamdhai dasa koḍi koḍi palpopame  
eka sigaropama tau ekīlau anai panara mūṇḍim mamḍum anai

sae varase chatrissa sahassa divasa hui tau dasa kojikoḍi namu  
 chatrissa sahase bhaga dijai tau naraka anai devaloka ni eka dinuṇa  
 etali ausa ni uparjana hui i sahase koji sata sam satihuttari koji  
 satihuttari lisa satihuttari sahase satasam satihuttari etalam  
 palpopama nava bhāgi kijai tisai sata bhaga vali ūpari, amkatah  
 2777777777 271 Te devata mahi palpopama naum samasya  
 tamau bhaga aū rum bam lhai te ekeka i dihidu asamkhyati varasa  
 ni koḍum eka palpopama hui 275 Naraki paṇi eha ji prakara  
 tau nuna isi prasiddhumi dāham isum jipi nū dharmā nū vasa  
 amsi munu etali vela prama la kima karivau 276 Gadha bhāgi  
 alankara simhasana chatra cūmaradika vibhūṣaṇa mukutidika anu  
 ratne jhalahat im ghara savara naum sobhaga gita nṛti i loka bhoga  
 nau samudaya devaloka ni sarivau e eka i hola manusya loka mahi  
 kihim tau hui 277 Devam hrami deva loka je sukha chai  
 bhālau bolipahira i purusa te sukha varasa ne sae kahi na sakum  
 jeha nai mukhi sau jibha hui 278 Naraki nai vasa je savara  
 nī apeksam atihim kathora citta ni apeksam gi jham tisam duhkha  
 chaim varasa ni koḍi jivatu humtau kūna te duhkha vasavau  
 Ūgi mahi kathoriparamu pavauṇa samali vāka samli ni  
 dhara sari im panadum isivam asipativana tatam tādum paṇi i  
 vāitaranī nadi l aravat idika hatthira nam sam eha kari naraki jum  
 paḍi pamum te paṇi naum phala 279-280 Tirumca jiva  
 tijaḍi amkuṣa ara nam paḍivam vadha kast idika ni prahara doraḍa  
 dike kari bamdhivam marivam teha nam sam ipaum lhai na  
 pamata jai pachalai bhavi virativamta huata 281 Jum jiva  
 tam mana nī cūta sukha thoḍum agi cūradika upadrava ghana  
 mēa jana nī paḍū bolī apagamatai sthānaki paravaśpanam vasi  
 vum manusya loka e duhkha 282 Gotihari rasivam valhi  
 vaum bumdhuvaum maraṇa apadī mana nau samtapa apajasa  
 vi lamban isiv im manu va bhavi asukla 283 Kutumba po va  
 ni cūta cūṛ lika ni samtapa dari liparamu roge kari pachilum  
 bhava nam virū im karuma thiki upane hūmt k tala eka jiva ma  
 nusvaparamu lhi nai paṇi vasavi i pamu i hūmt i marum 284  
 deva loka jhalahate abharage kari smarita sara i hūmt i deva jam  
 te dev iloka thiki apavitra garbhavasa mahi paḍum tiham devam  
 nam te rūdra dul kla 285 Te pachali kahi devata ni vimana  
 nī ri lhi anai dev iloka thiki cū varamu etavi nai jam tiham d vām  
 nau a l ium sitasam la pūṭai nahum tau ima janū vajra nava l haṇi  
 gi jham salakum 286 Macclira vasavadi alankara krodha  
 mara lol i ita idika mana ne vasa i kari deva i vahi chāra, tilara

devam nam sukha ni sambhavanā kham tau hui 287 Purusa  
 prasiddhau dharma jani nū anera purusa ni ajna kami sahaim thakurai  
 panai vasi humtai kuna purusa nma isi prasiddhum dasapanaum  
 karai dharma thiki motapana hui tau dharma ji kijai anera purusa  
 ni seva l'umi kijai isi bhava 288 Samsara na bhamiva rupe  
 gotiharai dharma rupie bamdhane pūdia humtam jeha naum mana  
 ubhagvum nahum hui kira vitaraga isium kahaim te jiva dhukadai  
 moksamarga isi janivru 289 Dhul adai kah hūnahara mukti  
 chai jeha nam tisiya jiva naum e lai sra jam visiya sukha nai visai  
 na racaim anai dharma nai visai sarva prakaram udyama karai  
 290 Sayara num bala hui athava n' hum pañi jai mana nai  
 dhirapanai buddhum saccum kari he śisya ujama nahum karaim tau  
 deha num bala dusama kala socatau humtau ghanau kala samsara  
 mahi rahisi 291 Ladhi jina dharma ni prapti an' aratau  
 humtau anai avatai bhavi anavamchatau humtau hivadani aneri  
 jina dharma ni prapti knaim mulum kari lahisi 292 Saira num  
 samhanana kala durbhukadila anai roga isiam avalambana lei nai  
 alasu jiva saghalau caritra nū bhara mumkaim 293 Hivadani  
 kala ni hani caritra yogya ksetra nathi tau guna naum levaum  
 dosa naum chamdivaum isi jayanum vartivaum jayana caritra  
 naum sarira n' bhamjaim ji 294 Pamca samiti cyari kasaya  
 trinai garava indriya pamca atha mada nava brahmacharya gupti  
 vacanadika sabbhaya samha uñhivadika anasānadika dharma nai  
 visai mana num uchaha e dasa bola nai visai sapa num karivum e  
 suvihita mahatma num jayana kahū e dvāra gatha 295  
 Jhumsara cyari hatha pramana bhumika drstum joi chai amsum  
 kari pagalaum 2 sodhatau aneri kisi vastu upari mana nahum samyama  
 nai visai savadhana isi mahatma caliva nai visai saci parum pravartu  
 hui 296 Jnanadika nai kari papa rahita bhasa bolai nihkarapa  
 na bolaim ji vikatha anai viruum bolivaum tinam rahita isi yati  
 bhasa boliva nai visai samita kahū 297 Je vihariva na baita  
 l sa dosa anai jiviva na pamca dosa talai te esana vihariva nai visai  
 samita mahatma kahū bipi parum ajivika ji nau karanahara hui  
 298 Je mahatma vastu athava te pradesa pahilaum drstum joi nai  
 ughadikum pumji nai mumkai athava lu bhamda matra upagarana  
 naum levaum mumkivaum teha nai visai samita te muni hui  
 299 Vadi niti laghu niti slesma śarira mala nasika mala  
 asujtam bhatapani upagarani cadia jiva ityadika jiva rahita  
 sthanaki joi pumji parathavatau humtau mahatma parathaviva  
 nai visai samita hui 300 Krodha mana mayi lobha

hissya rati arati soka bhava dugameli e dīva kasava ni bheda  
 saksit kalaha janya 301 Krodha kalaha ara para  
 sparum matsara anuvaya pīcattipa pricandapinaum anupa  
 samya ksamarahitaparipuum mailiparuum vintipa jūjū thavaum  
 aneri nam nirbhamehivaum niranuvartipinaum piru anuvartana  
 na karani janyau na vasum upagira kithau na manum samata  
 nahum samata paripuma nahim, e saghala krodha na nima bheda  
 karatau jiva gāhvaum cikanaum karimma bundhai 302-3

Mina mada ahankari aneri na avāna bolu apariparuum vasava  
 aneri nai parabhavivaum para ni mudi adesai vahelivaum upagira  
 na karani Anantmivaum aneri ni guna num dhankivaum e  
 mina ni bheda jiva num samsari padum 304 5 Mayi mahi  
 gahana chinam pipa naumi karivaum, kusa kapita vamehivaum  
 saghale kije asadbhava hui anerium anai desadu aneraum aneri  
 ni thampani ulvai ehala chidma ghuli thuvum koi kija karitaumi  
 prichu nahim, vunki buddhi vasa na ghita e miva nam nima  
 bhava kodhi ne e vigoim 306 7 Lobha śīlā ghara samāraha  
 naumi karivaum mana num duhalaparuum athum miharum 2 karai  
 paribhogi bhogaviva voḍa annadika telu num kṛpāparipuum  
 anābhogavivaum asidika vastu nūthum kṛtya mudika vīṇathu moha  
 lgaṇi rogi naum upajivaum ghali thavaum ghana dhana num  
 vasa lobhuparuum sadi lobha na bhavum citta num bhavivaum  
 —e lobha num nima mahi rāudra jara mirana rupi mahi samu lra  
 mahu bolum 308 9 E krodhudika ehum kasava na vasa  
 je na vartum tirani ajānu atma jisu chai tisu jisu te manusya  
 naum manya hūntau devam nu deva hui 310 Te utkata  
 duḥkham vā chai jeha naum isu rūlra sarpa kalava e hi hrum  
 teharu sarpa thuki vasa hui krodha naum isum sarpa naum upamāna

311 Te matu marana ni vā sarisa vana nu geymlra lu  
 te tirum ni bāthum eum manna num e mata hāthi ni ajānu

312 Sma vāyu ni kaudhūm anu pharivivaum maranāra vi  
 chai jhum i num vasa ni vā naum moḍum gūnichalaum te vana  
 mahu je parai te vāḥilau vasaṇi tau mava vasa vāḥi ra gūnichala  
 sarisa 313 Jima michi māra jiraddi a ghali lūja jilacira  
 jiva tehu parai bhava na agara rūlra samu lra na vasa i vasa te

likamāra lobha rupi mahi samu lra mahu parai 314 Jima  
 dika moksa num karava anu krodhudika dosa ni vasa nūm karana  
 isum guna anu dosa naum gharaum amtaruum eum sagalāhu  
 vīṇaḥ rasi lānta naum vasa i jama na loka dosa ilaki vasa na  
 nahim te kamma naum vasaṇiḥ na i jivaum 315



Muhumḍaṁ vikāsum hada hada hasivaum rāmatum para hram  
asambaddha vacana naum bohvaum, hāsaim karī sasa sumtiṁ naum  
karivaum, bolatam jamaka juḍatā bola nai visai icchā, saraga hasivaum,  
anera naim hasāvivaum mahātma anera naim etala bolā na karaṁ

316 Mahatma naim apanai visai rūḍa śabdādika naum levaum,  
pādūa naum chāmdivaum isi riti adarum arisādika māhi āpana deha  
naum joivaum, tapa nai visai asuhāmti, haum bhalau isi praśamsā,  
ghanau harsa, etalā bola bhala mahatmā naim na hum 317

Ūdega lagāreka dharma tau calivaum visaya upari mana naum jaivaum,  
te arapa teha rupiṁ āmaya mana nau rāga te aranamaya, dharma nai  
visai mana naum anaramivaum gāḍhri udegum citta naim thāmi  
anarahivaum, lolapanaim visaya pamivā nai visai mana nau ksobha,  
amukaum khaum piṁ pahiraum isum asambaddha mana naum  
cintavivaum te anekāgrita etalā māhi eka i bola suvihita sadhu  
naim kima hui 318

Sagai mumai citta nau seda te soka,  
adhikerau mana nau seda te samtapa e kahim chamḍisi isum apaga  
mata nai visai cintavivaum te adhṛti, ghanai sokum kamtha nau  
rodha te manyu, atmaghatādika naum cintavivaum, thoḍaum roivaum,  
gadhau roivaum e māhi ekū bola mahātma nai dharmi paramaguru na  
vamchaim 319

Bhaya nisatṛpanaim jeha kahī thiki bihivaum,  
coradika tau nasivaum, dayamanāpanaum, śihadika deśi ūvati jāivaum,  
vetalādika karī trāsivaum, e bi bolā jina kalpi āsrayi ji hum, sthaviṛa  
kalpi śihavetalādika deśi ṭalaim tau soḍi nahim, paramarga darśana  
bhaya lagai anerā naim marga naum deśādivaum, athava kudarśani  
nā marga naum kahivaum, niscala dhārma mahātma naim e kihām  
tau hum 320

Apavitra malum bhariā durgamḍha kalevarādika  
nai visai kuchā suga thūmkivaum muha macakoḍivaum, mailam  
apṛṇām deha vastrādika, anagamitam nai visai ūdega, kiḍe sadhā,  
padūā khaṇapanādika nai visai āmkhi naum pāchaum valivaum,  
apana imdriya nā damapahara mahātma naim e bola na hum

321 Isum pūrvokta jina vacana jani nai jam mūḍha thani, te  
niścim atihim sṛbala jiva naum karma nau samūha phoḍi na sakaim,  
te karma naum pramāna, etalaim kohāmāno e gaha pūri vasāṇi,  
mūlagi dvāra gathim apakahia i hāsyaḍika cha no kasāya, kasāya  
nā adhikara bhani sūtrakārūm chae gathāe ima kahā, etalaim  
mūlagi dvāra gāthā nam bi dvāra vasāṇām, havaim trijaum gorava  
dvāra kahai chai . 322

Jimajuma ghana siddhāmta nau jāna  
ghanā loka naim gamatāu, ghaṇe śisye pṛivariu, siddhāmta nai  
visai niṣtamkita hui, avi isum vicāru, timatima pṛidhyadika gaurava  
nā karivā tau siddhāmta naim lūhe āpaṇi nai ūpajāvivai gāḍhau

pratyānika hui 323 . Vārū vastra pītra āsana upagarāṇa e  
i m mihara riddhi nau samudāra anai haum ghaṇām loka nau  
thākura, tau ima riddhi nai garvum karimme kari ātmā naim bhāre  
kariva tau gīriva nau dhaṇī kalu 324 Arasa hīma  
maricīdike anasamskaram, jūnām dhīna, lūkhāum jūsum lidhaum  
tisum bhātī pīpī na vāmeham teha gīriva nau vīrai v ihu kalū

325 Sukumāla śayyā āsana nī vahanā mīkārā bhogavāum  
teha nai vīrai āsakti teha nai vīrai ekamanau hūmtau, āta garvum  
kari bhāre jiva āpārī sūra nī sūsrūsa larai, anai āpārāum dukkha  
naum na dum 326 Tapa kula mahatva thūki cūkivaum,  
punditāpārī naum nigamivaum, anagamatāu samsāra nau mārge  
aneka apadī, saṅgrāma nīm sukha, indriya naum vāi hūmtī jiva  
isi m dukkha anubhavaum 327 Mahatmī rūḍa śabda nai vīrai  
racam nolum, rūḍaum rūpa desi nau vali joi nahim, gamdha rasa  
sparśa nai vīrai anamūrchau hūmtau dharmā kriyā nai vīrai udyama  
karu 328 Vīraia nau vīrai anapravartatī bhārī hīṇyām anai  
avayava saghala chātā bhārī anihata anahānyām isyām indriya  
pravatnum kari aho uttamo pūrām jupau, anahūtū sabdīdika artha  
nai vīrai pravartatīm, rūḍhīm hūmtām siddhānta sambhala vika  
hitū kīji pravartatam hūmtīm indriya pūjā yogya thum 329

Iti brahmanādika kula bīpa nau praksa, rūpa sūra naum sobhāga

bala sūtra naum jīvaum tapa lībha upārjana thīkurai eho aṭhe

made mītau samsāra ghaṇī vara cha ji āṭha bola padūa upārjai

330 Bhala jitum kari rūḍai kula hūmtai rūpa thīkurai āsriya nau

lalum vidyaum tapum lībha naum madum je aneri naum avahelai

etalum miharām bhūlām tiharām kami nahum ima anapamū palau

para isu samsāra anai adharmā jītvadika thama pāmatai hūmtai te

anamtai kīlī bhamai teha kīraia āṭha mada talis ji 331 2

Je mahātma kriya nau vīrai ghanaum i udyama karitau hūmtau

jīti adum dei āṭha mada nai vīrai būḍai, te Metarā risi juma anai

Harikē-ibālī nī parum hapau thū jitum kari 333 Manusya

athav i devata nī strie anai tiryacīe sahita upāśravi rahivaum sūri

na sinagīra na vāta athava ekali striam ji āgali dharmā kathī naum

kalivaum athavī stri saṅghatūm vāta stri nai āsani bihum ghaṇi

mīhu bahivaum stri nīri amga upāṇṇa naum joravau agai līdhi

kuma kriḍi naum saril hīraum, strijana na virahum kari rova nā

vilāpa naum karivaum cakratu bhūi gausi jūlā nai amtai stri nī

vāta gita cīḍi nī sakāi naum sarigapagāmi sīmbhahivaum ra im

agala āhīra naum levaum glāṇivāra athav i ekavī varamā jhājhā

ahīra nau va levaum, āpār i savira nairi sobhā nairi karivaum e nava

bolī varjatau trikum gupti guptau, nibhṛtavyāpīrarahita, indriya  
nau jṇāṇahāra, kaśāya nau jṇāṇahāra isi mahātmā pūrvokta nava  
brahmacārya gupti śilī ni vadi nai visai yatna karai, imam jina śāsani

334-6 Jāmgṇa mukha kaksī hum eha nīm vicālām anai  
thana nam vicālum puruṣum strī nām strīe puruṣa nām e amga desi  
nū te amga thiki drsti pāchi valivi strī ni āmsi sium amsi na melum  
tima puruṣa ni amsi sium āpani āmsi na melaim 337 Sabbhā  
uum kari rūdum dhyāna hui, anai saghalaum jagi naum svarūpa  
janai sabbhaya vartatau jīva kṣani vīrāgya pāmai 338 Bara  
deva loka pamca uttara imana, sāta narika, asamkhyatām dvīpa  
samudra rūpa tirachau loka jyotisi vaimānika deva saghalau i loka  
anai loka sabbhāya nā japa naum pratyaksa 339 Je sadā  
tapa karai, samjama nai visai ūjama karitau hūmtau i sabbhāya na  
karaim ālasu sukha lampṛta, te loka naum śrī samgha mahātmā nai  
sthanaki nī sthapaim 340 Jina śāsani dharma rūpi vṛkṣa  
naum mula vinaya, mahatma vinayavanta hui, vinaya rahita naim  
dharma kham tau hui anai tapa kham tau 341 Vinaya lakṣmi  
pamadaī, vinayavanta cihum disum pasaratum jasa nai ekam  
disum pasaratī kīrti lahai, vinaya rahita āpanā kaja nī siddhi kahum  
na pamaim 342 Jimajima sayara samai, jima 2 prākṛamanadika  
nitya kaja hinā na thāim, tima e tapa karivau, imā ghanam karina  
nau kṣaya hui atmā jūu deha jūu isi anitya bhāvanā hui, anai indriya  
vasi thaim 343 He śisya jaikimai tapa pratimādika kariva  
śākya taum kari na sakaim tūu hivaḍām nā kala ne mahatmae kari  
saku, isi āpanapā vasū samitikaśya nigrahādika cāritra ni jayanā  
kami na karaim 344 Sayara nu samdeha prānī jāum isi apada  
ūpnum mahātmī jayanamum kāmum asūjhataum usadhadika sevai,  
jai puna samartha anū ūjama rahita tūu teha brahm cāritra kham  
tau hui 345 Jai saci prum samī sakai tau mahātmā roga  
naum padigāṇaum ma karāvau, jai te mahatma naim samatam  
padilehanadika kaja hinam nā thāim, jau te hinam thatam desū  
tau padigāṇaum karivai etalaim e mūlagi dīsa dvāra nī gāthī ekavana  
gathāe kari visāni 346 Sidi śāsana naim śobha nā karana  
hāri, cāritra nai visai ūjamala moksa vamechata vihāra karaim isiya  
mahātmā naim saghalai ādarum veāvacca karaim 347 Carī  
trum kari hūṇau sudha mārṅa nau dham karāṇhara janivai kari  
adhikau isiā vesā jī nā rasāṇahara naim loka nam manī manaviva  
nai kaji mahātmā veāvacca karaim 348 Saccita paṇi pum,  
saccita phūla vavarum asūjatam ahīra vastradika lum, vyavasaya  
dika grhastha nām kaja karaim, ajayanapara hūmtā je etalā bola

sevam te kevali mahatma nā vesa nā viśvāhara janyā 349  
 Iti va bhīṣṭa ciritri naimi śhalokī usannata avihelina hui anu para  
 loka jina dharmā nī prapti nā humi jehā bhānī śāsana nā māhuma  
 nai vadharivam lodhi bja phālī pāmū ghānī śāsana nī prabhavana  
 nu visā tatpara hūmtā usannau parī bhalau 350 Te  
 guṇekari hīpau hūmtā guṇa rūpī ratnā nā agarī vati sūm apāpāram  
 sarisām karai anai bhālī tapā nā karavahara sadhu nūm nūm lai  
 teha nūm samyaktva asara 351 Vitariga nū sāsani gādhi  
 vasi buddhi chāi jehā nī anai nīcāla samyaktva isā usanna hrami  
 athava gṛhastha naimi kāsika apādūm karavā vīśesum mahatma jani  
 papa vogyā ve vacca te karai 352 Janādika nūm pāsūm  
 rahai te pāsachau pādikkamapādika kriyā nū visā usannau te usannau  
 pādūm sahaja te kusilā ekam ksetri rahai te nūtvā vīśī bhālī  
 pādūā nī sangatūm je bhalau anai pādūū thū te samyaktā apārī  
 kchām utsūtra margi cilai te vāthichamda isīyī jina nūm janyā  
 nū suvihata mahatma saghalī yatnūm karī teha nī sangatī talai  
 352 Viharivā nā baitalisa dosa nā tīlūm bhalakā nai ramādīvā  
 gṛhasthā harasū hūmtā dū te dhatripimā anai upāśravā nā dhānī  
 nā dīlha ahīra vāstrādika te śāyī itara pīmda e bi pīmda tīlāi nāhūm  
 sadū vīgīaharai samūdhū vasi rasi kamī vārarai 353 Samjha  
 lagū jūmā sada ahīra lū vīccūm upavāsa nā karūm māmlahūm  
 nā jūmām alasu hūmtā bhūkūm nā hūmdām thode jī ghare ghārūm  
 2 vīharai 354 Nisata hūmtā locā nā karavām kīuśāgi mī  
 lūyā śyāra nū māhā phedai śasade pūhā hūmdū kīyā pāsū nīvārī  
 valoṭau kadūm hūmdhai 355 Gūma desa kula mīhīraūm  
 isūm mānū vārasatā tīlī tīpātālī vārarai ghārī ghārī vīl hāgā  
 nū visā isamī karū parigraha sahita hūmtā nīgramthā kahī vītaū  
 vīhārī karai 356 Nakkha dūmtā kesi romā samīrū ajavā mī  
 ghānū pāmū deha pāsū palyūka vārarai sūnthārī ghārūm  
 pūtharai 357 Nirbhārīpāmū atilūm kīśā nī parūm aceta  
 hūmtā cyārī pahārī ritri sū śāl bhāyā nā guṇūm uī śravā mīhū  
 āpūmīyātū pāsū pāsātū nīhū nīvātū āvāsīlī nā kālūm  
 358 Margī pahū bhūmī nī rajūm sārī jīvī pagī lūjī lūmī  
 nī rājā ligātūm pūmjū nīhūm hūmdātū jhūmsārī jūmāyā cyārī  
 hātī lūmī joi nāhūm mīlī parī vīnīpātī cī vīvī trāsā chā  
 jīvā nīkārā nū visā nīl śūmkā hū 359 Sī hīlī atī vī tīlōjī  
 upāllū pā hīlī nīhūm vīl bhāyā nā karūm pahū gātī mī ratrī  
 āśī āhām dīvā āśī jīvūm ūmēvī ādūm bolī jhūmjī kālīkā  
 karū tochalū gīdī nā mālatmā nūm mīlī nālī vībhōdā karai  
 360 Ksetratitā lī kesi thālī ūpālārā ānīrūm kālītā

vilaris : patihum trihum pahara pachi jimai tatha anadidhram lu  
surva apargu aharaidika athava upagarana vastridika lu 361

Kaja upanai joti vastu jihum viharu anai mahatma sadi vihariva  
na jum te sthapana kula te rasai nahim lunacara yati sium sangra  
karu sadi paduum dhyana dhyava drstium joivaum pumjivaum  
isium sahaja nahim 362 Davadavie utavilau riyae humdu

mursa jurnadika ratna kari adhika vada mahatma naim avahelai  
piravi avarnavada bolai kathora vacana bolu vikatha karu

363 Jeha ni adhustayika desi te vidya jeha nau deva adhusthayaka  
te mantra yoga usadha ne melave vasikaranadika cikitsa padiganaum  
raksa vidhana etalam karu nesali naim aksara nai sisavivai nimitta  
nai bhasivai jivika karu arambha anai parigraha nai visai nai karu

364 Kaja pasai devendradyika pamea avagraha anujanvai disam  
sui mahasati na viharai aharaidika lu stri nai asani baisai 365

Vadi lahudi nuti shlesma nasikamala asavadhana humtau parathavai  
santihara upadhi upari athava udhava udhu padikamai 366

Margi suhatum bhatapani leva ni niratti na karaim talum nrum  
bhogavivaum karaim varasati calai mahatma anai bija darshan  
jihum avahelum tinaim ksetri rahai 367 Sira simdu ghi meli

svada bhanu jimai ati ghanum jimu ruda ahara upari riga i idua  
upari dvesa karu ksudhidika cha karana pasai rupi bala vadhariva  
bhanu jimu uthau kanhai na rasam 368 Pajusani atthum

crumasai chattha pisum cautha na karaim sukha nai svabhavum  
kari sesai kali jujue ksetre misakalpumi viharu na karaim 369

Impaim ghari etilau ahara levau ji isi je bimdhanu te nityapimda  
te hum ekalau rahai ghashtha na ghara ni ita karu pipra sastra  
jyotisadika bhanu loka nim mana ramjaviva ni cinti karu

370 Gadha kasta ni karapahara susidhu naim paribhava  
mursa sudhau marga ulavai sukha lampata humtau mahatmie  
apara isam athava jivikula ksetra nai visai viharu karu 371

Motai sidum gu nanhai sadum naga karu ughalai muhi hasai  
sadi vikara upari isi ceta karu aneri naim hasavai ghashtha nam  
kaja ni cinti karu usanni naim vastridika du athava telu nam

lu 372 Loka ramjaviva ihari dharna kathi caritradika yi  
lilai silhimta na ihavum kathi kahatru ghari ghari hiksum  
ihavum samkha thuki anai mana thuki adhikaum upagarana rasai

373 Kaja upanai je ahlesi sakai tela naim uparava milu  
vegali tripai tham jila lhi mik laghu niti na ahlesi sakai nahim tela  
nam tripai di akadi mra cha uparava bolu ima lila va ji niti ni  
anai tripai kalagraha nini a sattavisa thau jila lhi mik na pa jil haim

371 Siddhamta na jana moksa na vimehanahara guru nam  
 mumkari sira detam gacha na mahatma nam samhau thu guru  
 apuchu nam je te vastradika du atha : lu 372 Gure vavari  
 taim sayi : samthirau upagarapa samuha vavari gure boliau  
 lutau nam kahau chau ima kahai guru pratim tum isum lahai  
 cha bhagi te vinava rahita ahankari lobhu kahau 376 Guru  
 tatha paccakkhapa na karapahara athava ansari ro : nava diksita  
 libuji ceta tehe lharu gacha hram dharma rahit : vesum ji ajivik :  
 nru karapahara ve avacca na karum hram sum kaja karum ima liji  
 kani ali jui ai pari nahum 377 Vatum hi ni jivam upasava  
 nam migavam ahara nam levam suvam thandila bhimuk :  
 nam sodhavam asujhatam atha : adhukam lhatu pan nam  
 parishavavam etali ni vidhi anu mahi sati nam samyam : margo  
 niravhavam acari nahum anai juri nahum 378 Apra : man :  
 nru samatru ji jivam uhlavam suvam chru jeha nam mahatma :  
 ni guna nru vira murikau vy : y : ra chru jivam ghanam jiva nam  
 kava nam karapahara isu hmitau apas bu l hram kalpu acaranam  
 kari himdai 379 Camadi : ni daiji ni parum vaim priu  
 hritau ajari l u l hram vitaraga nam sarana anj anatau hmitau  
 l hram al amkari jivam rahit hmitau apapapa sarisam kamam  
 na desam 380 Guru ni ajna ji guna nam mula isum : jiva :  
 vava l hrai sachamdy : e videsapa bihum thame kahum cha nru  
 arti a pichili ji parum tatha gghastha mahi jimai 381 Narasai  
 e githi thiki arambhi ugunatrisa githie e itvi lika pasacha lika nru  
 sthina ka laksapa hum Vali je asamarit a hui sal jivam atha :  
 roge priu hui atha jivam jivam savara isu l hmitau kivanam  
 aghavan : jivam kahum tisum kari na karum je isum pava  
 jura pa : ai kiji 382 Te juri apavum parikrama sira ni  
 samarthu vyavasya vacana nam dharapavum cha nam hala  
 ai tulhavatu may : ni ce ti mumkari jivam ni kivan vira sapa  
 kari tau ni cum t : susallu ji kahau 383 Alai mavari  
 al amkari jivum ti sum misa levi tatpara ni le lika ghanam prim la  
 nru karapahara chavau l hmitau apapapav : bl ala nru kari m nai  
 384 Je : vira anu sotu bolvai kari l ola loka nam apavari vasi  
 pa li nru van cu trihur : g : a nru viclam rali al ara keda tap : ni  
 parum te pichai pasce ttij a karu 385 Fkahu ji n dika nam  
 pasam rali te pascel au guru ni uji : mahi ra rali e svaccham  
 lau elau jivka trirali te st inavai kivan karavaprama l ite usavau  
 e p : n ca loka na li : a li : dei sarivora l hui : li : mi nai samyora dya  
 tril u : rai samvora 10 ci : nru nai sarivora : p : ca nru samvora l hui

chavvisa bhamgām thām kahi māhi eka dosa kahi māhi bi trinai  
 cyari pamca ima jima 2 ghana dosa tima 2 te dosa ni vṛddhum bhāre  
 kahu 386 Gacha vasī anuugi jñanādika nai ārādhivai udyami  
 gurusevi guru ni ājña māhi rahai ekam ksetri na raham, cāritra nai  
 visai apramatta, ekakī pramukha pamca thiki gacha gatādika pāmca  
 viparita janivā, e pāmca pida nai bi ādum deī samyogum karī ekaeka  
 thiki adhika caritra na aradhaka vitaragum kahia, eha 1 pāmca nām  
 chavvisa bhāmgā pāchili parum ji janivā 386 Mamata aham  
 kara rahita, jñana darsana cāritra nai visai savadhāna isya yatī kārā  
 num ekam ksetri rahiya hūmta ghanā rāga nām karma kṣipam  
 387 Krodha māna mātā lobha parisaha na jpanahara anai satya  
 vamtā je hum te vaḍapani jamgha nai baī sīna thayai hūmtai, ekam  
 ksetrum rahiya humta ghana kāla naum samcūm karma kṣipam  
 388 Pamca samitī samitā trihum gupte gupta, samyama cha jiva  
 nikaya ni raksa, tapa cāritra nai visai ūjamavamtā, isā muni ekam  
 ksetri varasa nam saim panī rahatā aradhaka vitarage kahā  
 389 Tau śrī jina śāsani sarva prakārum e ima ji karivaum, isi  
 anujña anai sarva prakārum e ima na karivaum ji isiu nisedha nathi  
 Labha na vāmchanahāra vyavasaia vaniā ni parum āyapada varau  
 joivau 390 Dharma nai visai mātā nathi, kapaṭa nathi,  
 anuvartana mayum goyum bolī nai avarjanā te nathi, dharama naum  
 vacana phūda, vyaktaum pragaṭa, analajamanaum, akutīla māyā  
 rahita ṣṣu padharaum jāni 391 Āḍambīra lamca anērā naim  
 dhutarivaum, jimi nai kahai haum upavāsī ityādika te kapaṭa, etala  
 bola dharma nā sadhanahāra na hum, deva vāimānika, asura pītāla  
 vasi deva, teha nā loka etalaum tribhuvana nai visai, sācam jina  
 dharma mayarahita chai 392 Bhiksu mahatmā nā bi prakāra,  
 siddhāmata nau jana 1, ajana 2, abhiseka upadhyaya tima ratnadhika  
 ācārya cakratau sthavira cela ityādika ini parum purusa rūpium  
 vastu apivada sevātām vimasivaum, bijam 1 dravya ksetra kāla  
 jiva lābha chehā nai kaḷi vimasivām 393 Caritra nau aticara  
 bihum prakare chai, mula guna uttaraguna, mūla guna nām cha  
 thanaka, prānatipata viramana, mṛśāvada viramana, adattādana  
 viramana, māithuna viramaṇa, paṇigraha vi, rātribhojana, viramana  
 Ehe chae mahāvratā ne aticāre thāī mūlaguna nā cha aticara, e cha  
 māhi pahū na nava bheda prthvi, apa, teu, vāu, vanaspati, bera  
 dṛiya, temdṛiya, caurimdṛiya, pamcemdṛiya, nava prakara jivaraksa  
 visai 394 Thakata mṛśāvadādika mahāvratā na jaghanyā,  
 madhyama utkrsta trinai prakāra, athava dravya ksetra kāla bhava  
 cyāri prakara uttara gunana aticāra ghaṇe bhede chaim, darśanācāri

anai jūnīcari aṭha aticira 395 Ajuna jani kriya nai visai  
vatna karai anai jani ajuna guru ni nisraimi yatna karai laccha hrami  
jani kriya anusjani vartivai cakaratau gramtha vasivai etale kartavye  
kari agitartha anantu kala samsara inahi bhamai 398 Śiva

pūchai he bhagavan je mahatma laccha naim vartivai cakaratau  
siddhant igramtha vasivai te mahatma samyama saluta hūi nai tapa  
nyama nai visai yatna karitau humitau tumhe ananta samsariu  
vai bhari kahau 399 Guru kahaim chaim dravya ksetra

kala bhava yogva ayogva purusa papa naum sevivaum utsargi  
apavida etahi bola agitartha na jinam, anajapatu kami viparita  
karai tinam ananta samsariu thu, e divara githi 400

Agitartha jinam chiu dravya tisum na japaim, kima e saccita e  
necita e misra mahatma naim e kalpai e na kalpum jeha ji na  
lalidika naim je vastu yogva hui isum dravya na japaim 401

Bhadraka athava abhadraka ima jinum chai tisum ksetra agitartha  
na japaim murgi vihāra karatām anu desai nai visai rahitam vitaragi  
je vilhi kahau te na japaim, sugali dukhi je kalpai je na kalpum  
i na lala pari na jinam 402 E niroga e saroga motai kaji

simanya kaji je kalpai te na japaim, samartha athava asamartha  
isum purusa naum svarupa, anu vastu śivana nau adhara ucitai  
dika avastu simanya mahātma isum antara na japaim 403

Nisedhi vastu naum karivaum cihum prakire hui munja kai papa  
karavai nidradika sara naum matapara kiravavisesa e cihum pari  
ne pape je je tapa avai agitartha te na jinam 404 Ima

anuvim hūrai andha marga nau ajana loeka purusa visaim vedum  
marga thuki ihuli samghata naim vātakadhipatium vānchai tau  
suum te vātakadhipati naim samartha hui anai rahita purusa  
visaim sūda kotaridika anajapatu vāta Ima desadai ima lhum  
gibe dṛṣṭant kahi agili bihum githae kari dṛṣṭanta phalvau chiu

105 6 Nivum agitartha papa vitaraga naim vacana ripu divau  
teha rūpiṇi isum hūrai hūmitu picchali kahaim dravyadika anu  
utsargi apavida sevai na avasara anajapatu humitau ima andha  
sarisau japavau te agitartha samvama nai vi vi kima vatna karau  
athava agitartha guru ni ni sam apavapa naim kima hita karau  
athava te agitartha guru naim asavau balaka saluta vāje pumu  
gacha kima pravartivau 107-8 Si lhamta mahi ima kahum

agili naim papa apidagau hūitru je tapa du anu thoḍai pipi ghana  
tapa du teha hrami vitaraga ni mura bhavivrupa mota ji vātana  
ji anadika lalha ni lani hui 409 Vastava mithatva aṭatana  
vaum tithaum ji samyaktva lali agitartha aṭatanaum kari pāpau



samsara karai 410 Agitartha naim athava agitartha guru ni  
 nistham caritra naim visai yatna hram karata anai agitarthapanaim  
 gacha na pravartavanahara naim anai agitartha hram gaccha  
 kahatam acarya pada du teha hram jeha bhani e pachali kahia dosa  
 lagaim teha bhani siddhamta na sutratha janiva ni sapa karivi  
 etalai e atha dvara ni gatha igyara gathae kari vasani 411  
 Je pura siddhamta nau ajapa tapa karatau humtau jnanadika margi  
 anajani nai agali thai vihara kariva vamchatau humtau aticara nam  
 stanaka nam sam kari nai maim ayuktaum kidhaum isium na janai  
 anai vali je divasa na ratri na aticara naum sodhivaum vrata mula  
 guna uttara guna na aticara na janaim teha anasuddha naim jnana  
 dika guna ni sreni na vadham jetali agai hu tetali ji rahai  
 412 13 Thoda siddhamta nau dhanai jaikamai gadhaum dohilaum  
 ji tapa karai tau hai kasta ji anubhavai pani phala kami na pamaim  
 e bhalaum isi apani mana ni buddhum vitaraga ni ana pasai ghanaum  
 i tapa samjama kidhaum humtaum bhalaum na hum 414  
 Anaparichum siddhamta naum rahasya chai jinam ekalaum vasanum  
 sutra teha ji nai balim calai chai je niryuktika curnna vrtti na  
 manaim sutra ji manai ehava naum saghali saktum kidhaum tapasam  
 jama ghanaum pamcagni prabhrti ajnana kasta mahi padai 415  
 Jima kunum disi matra vata desadi humtum teha margi na dhabaum  
 jmanaum jaivaum vicilam gama isiya visesa anajanatau humtau  
 vatevahu bhukha trsadika kasta pamai ji, tima apani buddhi kal  
 panaim vesa acara kevalum ji sutra teha nau dharanahara kasta  
 ji pamai 416 Mahatma naum je kalpai na kalpaim athava  
 sthavira kalpa jina kalpa ahara ni suddhi asuddhi sattari bola carana  
 na sattari karana na nava diksa naim acara sisaviva nau vidhi aloana  
 deva nau vidhi saghalau dravyadika na guna nau vidhi diksa anai  
 uthamana nau vidhi maha sati rasiva nau vidhi utsarga sarau marga  
 apavada karanavisesum sa vidya num sevivaum teha nau saghalau  
 acara ajanatau humtau agitartha samyama nai visai kima yatna karai  
 417 18 Sisya guru kanhali vidya lu nim prakaram ji lokum  
 aneka prakaram vyakaranadika sastra citramadika vijnana sisya  
 humtam janum pani amsum ji ditham humtam apani ji buddhum  
 na janum 419 Jnana nu dhanai moksa pamiva na upaya nu  
 jana humtau tapa samjama nai visai jima ujama kari jina amsum  
 ji anera anusthina karata desi je samicari karai te tima saci kari na  
 janum 420 Je vijnana sastra janatau i humtau hu niscum  
 kriyaim kari teha nau vyapara na karaim te purusa teha vijnana  
 sastra tanaum phala dravya lalha mahatvadika na bhogavum

ima jānai yatī krivā rahita hūmtau mokṣaphala na pāmaum .  
 121 Riddha rasa sīta e triṇṇi girava nai visai vīhī samvama  
 karava nī udyama nai visai dhila hūmta ketāleka jūṇī yatī gacha  
 mīha tau nisari pramāda rūpinī vedum manā ni icchuam humdām  
 122 Kriyāum kari hīṇau, anai vādāḍika śaktum kari śasana dipā  
 vatau humtau jānvaimi kari adhikau purusa nēcum gīḍhau bhāṇu ,  
 paṇi gadhaum i dolulauṇi mase samapīḍika karatru thoda siddhānta  
 nau jāna purusa bhāṇu nahum 123 Siddhānta nai jānvaim  
 kari adhikā purusa tanaum jūṇa pūja pamaī , jeha bhāṇi jūṇa tau  
 cūtra pravartu , jeha hrami jūṇa caritra mīhi ekū nathi teha naum  
 sūm pīju 124 kriyam kari humau jānvaim, samvaktiūm  
 rahita vesa naum levaum, cha jiva nikaya ni rakṣāum hīṇauṇi tapa  
 je ācarai teha nūm e saghalim phoka thāum 125 Juna rasabha  
 sūkaḍi nu bhāra upādātu bhara ji nau vibhagiū hui, paṇi sukāḍi  
 nau parimala vilepana teha nau vibhāgiū na humi ji krivā rahita  
 jūṇa nau dhāṇi ima ji jānvī ji nau vibhāgiū hui paṇi sugati mokṣa  
 nau vibhāgiū na humi ji 426 . Pragāta sarva desatam nisedhuum  
 karatru hūmtau śasana nī hālūyai nai visai tatpara hūmtau cha jiva  
 nikaya nī rakṣa anai pāmea mahāvratā nau visai ūjama na karum  
 teha naum samvaktiā kūlūm jānvaim 427 Je māha vratā  
 dika teho hīṇau hūmtau yatī jaikimī gīḍhaum atihum girūm cha  
 mīsa pramukha tapa karai kamsika ārisa nai talai tīla apī valatru  
 ārisa nai talaim ji kari teha nā vāśāṇahara voder gamadha ni parum  
 te yatī thodā vadum ghāṇā nau nīgumanahara jānvau 428  
 Cha jivanikāya anai mahāvratā nau pūlvaim mahatmī nau dharmā  
 hui , ju yatī hūī nau teha ji na rasam, tau he siva kahi te su dharmā  
 . 429 . Je cha jiva nikaya nī davam kari rahita hui te mahatmī  
 nahim anai gṛhastha nahum yatī nā dharmā thukī cūkau hūmtau  
 gṛhastha nī dīna dharmā thukī cūkaī , dīna susādhu naim diju,  
 anai susādhu patita bhāṇi teha naum dīna na lum 430 Jima  
 koi muhūmtu rīja nī saghalā viapara lei nau rīja nau eka vācina  
 nau lopivā vadhā bandhana dhana naum ūḍalivam e ligu marava  
 pūmū tumī mahatmī paṇi cha jiva nikaya anai pamea mahāvratā  
 nī sarva prakṛtum miyama lei naum eka i nūvama bhūmyata hūmtau  
 deva nā thukura vitariga ni bodhī ajāla virudhai 431-2 Tau  
 pacha samvakti nau labhi khaṇḍu hūtrū te vati apravāum kīlla  
 aticīra naum saricā e kevali naum pratyakṣa ananta samasā rīp u  
 samudra teha mahā valī paduū hūmtau jara marava na gāhina nau  
 visai dharmu 433 Jivaraṇ i iparaṇi apāṇi jūṇa dīśara caritra  
 chū i lām tivarum t ha i ai i anera jiva ūpari dā i naḥī 434

athavā rūḍaum karatū naimi eha jaga mahi eka i loka naim prāṇum  
hīthi sahī nai rījī nī parum vāraum nahīm anai karavai nahīm .

418 Paṇi vitarāga tīnu upadeśa dum jivaim upadeśi ācāri hūmtai  
puruṣa vaśāpivā nūm thānaka isiā deva nī thūkura thāim , omga  
kabatam he śiśya ekalā māpasa nī thūkura te thāim teha nūm vali  
sūm kahivaum . 419 . Uttamaparaṇam kari utkṛṣṭa vastu māhu  
mukuta samīna sarisau je kirita mauda teha nū dharmahāra, anai  
kadaga balurāśidika ābharāṇe kari cigacigatau jhalahalatau, anai  
uralum parahūm hīlatim kumḍala anai bijā i sayara nīm ābharāṇa  
chaum jeha nām anai āirivāṇa isū nānūm mahāgajemdra vāhana  
chāi jeha nū, isū imdra vitaraga nī lutūā upadeśa nai āradhivaum  
ji hūu 450 Vajra isū namuā hathuara nai dharmahāri imdriam  
lutūā upadeśa nū āradhivaum je ratne kari jhalahalam te batrisa  
līsa vimīna pamiām 451 Manusya loka nai svāmum Bhārata

cakravartu indra nī sarisī riddhi jam pīmī te lutūā upadeśa nai  
āradhivaum ji pīmī, he śiśya isūm jāni . 452 Te kara nūm  
sukha dīu amṛta nā bindūa sarisau vita raga nī vacana nu upadeśa  
pūnī nai, āpāṇā ātmā naim lutūum dharmānustāna karivaum anai  
ahutūa hūmāśidika nai vīsa manā na devaum 453 Āpāṇa nūm  
hita karatū kahī nau moṣṭau guru anai uttama mīhu uttama gūhu  
isū na thāim , thāi ji , anai ahutūum ācāratu hūmtau kahī naim  
avīśasiva na hūm hui ji . 454 Je niyama śilā tapa samyama

kari salut i hūmtau āpanā atimī naim lutūum dharmā kaja karai te  
devata nī parum pūjīyogya hui , anai loka mahi mungalikva nū  
kāji sarasava nī parum māthai kadhau vahū 455 Sahu loi  
gūne kari mānava jogau thūi juma gūne kari adhika loka mahi  
prasiddha śri Mahāvira naim vīndiva bhakti nūm rasum capala  
mukuta rūpiu pallava chāi jeha nau isū hūmtau indra sadā avai

456 Cori naum karivaum kartavyūm kari aneta naim vamecāuri,  
vacana naum kūdaum, manum mīya nūm citavivaum para strī  
et alī na bōla nai vīsa papa karivā pravṛtti lu ldu chāi jeha ni isū  
puruṣa nūm te papa nūm karivaum ahutūum etalūm na svāum  
vali lola teha ūpari vāyara vahū e dadhi ūpari vali phoḍau

457 . Tṛpaum anai svārpa pasāṇa anai ratna e bhum ūpari  
sarisī ūpana chāi jeha nūm isū jivāum koeka thālu loka hūu  
tivarum nūm pānaka dhana levā nai vīsa vameha trūṣī

458 Vesamītrūm ji jivaim te ājivika kahūm, teha nī gicla nau  
na nī Jamālī rījya hīkūmī chāi idī jai āpāṇā rann hita karata tū  
isūm śiśyā e rihava isū kalānaka na padita 459 In dīya  
kasava gīrava madā kari niran tara mūliu parigūma hūm tū jiva ,

jiva rupia camdrama naum dhamkanahara karmma rupia megha nau  
 motau samuha samayi samayi bamdhai 460 Dvesum anera  
 na avarnavada bolivanai visai vistirna humta samsara mahila rahana  
 hara jiva rigum kari aneka hasam anai visava ne bhogavive kari  
 ima samtapa naum phedivaum karaim 461 Dharma ni  
 buddhum snanadika svayampakipanaum teha nai visai asakta humta  
 bhola lokika rsi tapasa anai mayavia kulungi tridamdiadika grhastha  
 pana vatipana bihum thiki cuka humta dharma rupu dhani nigamu  
 daridri humta samsara mahi kevalaum jivum 462 Saghalau  
 jiva vinasivau nahum jima raja tima pani nau rasanahara ramka biha  
 i sarisa lesaviva abhaya dana naum vrata chai jeha naum athava  
 devatau abhaya dana nau dhani tinam hanata naim hanu isia bolana  
 hara loka sarisai na huvaum 463 Lokum bokadau asamartha  
 bhani tisium marana rupa kasta pamadu loi vaghum kari deva  
 hram lohi ni bali na karaim tejavanta bhani teha bhani deha mahi  
 tejanivaum ksama ji na karivi isiyam lokika vacana citti na dharivam  
 464 Pitta vayu slesma e cihum dhatu ne prakope kari ksani  
 jiva jai tau rho bhavya jivo dharma karivai udyama karau situla  
 ma thau e agali kahiti cadati cadati dharma ni samagri dohila  
 465 Pamcemdriyapanaum manusya bhava aya desa sravika  
 num kula guru nau samyoga sambhalivaum saddahivaum nirog  
 panaum diksa etala bola ekeka pahaim dohila 466 Rogadika  
 upakrame kari apinaum ausaum samphodatau humtau saghalam  
 amgopamga nam bamdhna dhulam karatau humtau deha mahi ralu  
 vaum anaim dhana kutumbadika mumkatau jiva ghanum dayama  
 maum dhavai 467 Te jiva isium citavai jai maharai e ruda  
 kida naum bala chai inaim hum sugatum jaisu isium je gadhram  
 rudaum punva naum karivaum te eka i maharai potri nathi tau  
 thođa punya na dhani mujha naim marana nai chehadai kura utthambha  
 sambhavu 468 Sula visa sarppa visucika pinirasau pinu  
 hathara agi sambhrima kahai bhaya snehum hiyai dumbau cadri  
 isiu cittabhirama ehe kari jiva ksana eka mahi bija sara mahi sam  
 kramivaum etalai marana karai 469 Rudam acariam tpa  
 chaim jnaim anai je caritra na guna nai visai niscala chai abhugrahe  
 purium bhara jiva rupium gadalaum chai jinaim isiu humtau je ru li  
 gatum jiva dhau chui isia caritra naim marana velaim kihani tau  
 cumata hui 470 Masahasa isiu namum pamsia sarisa jiva  
 vaktum vistirum anera naim dharma kahaim ji paui kamma nai  
 blarum bharepanaum kari nri te dharma tima ji karaim nahum  
 471 Te masahasa pamsia suta vigha nri muhi paisi nai danta

na vicala tau mamasa kadhai camerun kari siliha ma karu muhi  
 isium kahai papi jiumu kahai ti umu na karum 472 Sutra  
 artha nu vistara al hvasi nai te sutr artha na sara nu ni'cya kari  
 nu l harek umumau jiva te bhanyum tima karai jima te saghalaum  
 l jagaraum na humu jima natva : naumi bhanyauum te sarisaum teha  
 naum bhanyauum hui 473 Natavau vāiragya na sloka l hapa  
 jinaum bhanyauum kari ghapa loka vāiragya pama te mavau  
 natvau te tima bhapa nu macha leva papi mdu utara 474  
 kima kima ruḍaum karum kima kima pūḍum na karum maha  
 raum kilhaum kimakima ghapa l dha hetu hui je jina ima apapa  
 hui sium aloca karai te upana atma naim ghapaum luta karai  
 475 Niramtra pramada nu visva sahaya chri jaha naum tela  
 naum caritra kisium hui te pahule bihum pade kahai chai, dhulaum  
 adara prasai kidhaum guru nu bhayum kilhaum ketali  
 bolu kidha ketali nītola na kidhi isium teha naum caritra  
 hui 476 Sthanaki 2 pramada vanti amdhirai prasai idai  
 camdrama ni parum gune kari lupau thait tathi grhasthapana vogva  
 pharum rahuta te udgha samanya upasraya rahav : tru vigraha stri  
 na chundiv : tru nirangana isiu vati visava vimechatau manna na  
 vimechi : visava na pamaum 477 Dosavanta pamaum kari  
 samk anau rase mujha hruim ko kimakahai ima udvigna ūdegavanta  
 sūngha pūrua ni lajau apapaum gopavatu loka mahi jupit im  
 anai chīn im dosa n im sava nau karanahi tra mahatma kahaim aneum  
 karum aneum isiu loka naim avasava ūpajivatru yati jam jiva  
 teha naum jivaum padūum 478 Dharma nai a lhuari divasa  
 pasava la maha varasa na gapum ehe ghape kaja na saram aticari  
 rahuta je mūla guṇa pamea maha vrtadika anai uttara guṇa pamea  
 samiti idika teha ji ganūum 479 Je dini dini ratrum ratrum  
 ima lesaum na joim aja maim sva jīan idika guṇa ūparji : anai prima  
 d dika eise aticari : aum na cōkru ji te apapa : stma : naum lita kima  
 karai 480 Ima samvacehara musala jipoutva lika pacali kahf  
 yuktum dī armanust tra gap d sādium utra itradikam tatil : Sanat  
 kumara cakravarti nu dpt antum tohum urva Mal carai nu dpt : itum  
 ar ka prakari desadum sru itva lika vilhi anai l vaha itv idika  
 avilhi e l ilum nai kahavai niramtra m cala l ilhaum : truhai l hare  
 kamum jiva na bōjhaum tui a l l u k u r i : s r u i k y u n i s e u e l a u n a  
 l u r a j i j a i i t u m j i v i t i a n i t v a s a r i s a r a r u h v a t u j i 481  
 P chuli gahum kahai : t l a k i a d h a k a u m v a l i e s a r i p a p a p a t o p a l i s u r i  
 e r i t r a a l a r i : r i j i n a u : j i v u m g u n a n i s r e c i d l i l i k i l i l i h u i t e j i v a  
 p a c h u v a l i t e g u r a n i s r e c i l a l a r a i a n u ū j a t a k a r a i n i s e i m e d u r a k a m

naum pihvaum bhavapūja lhanu ghaṇai adhikaum japihvum  
 191 Jihūm vāivā nū kīji biya i na pāmūm isu dukhī rījaim  
 anerī sthānaka tau kapa naum biya aṇṇī nū apavai deṣi karasapī  
 loka naum āpūm, ketale karasapī te saghalum biya sādhaum anere  
 karasapī adhalum vavum adhalum sādhaum ketale saghalum  
 vāvum anai nīpīhvum, ketalāeka karasapī biya vavum anai ūgum  
 hūmtaum ksetri ji chatum rāya nai bhayum chīnūm gharī āpivā  
 masali nū jūm karum, āpanapūm vāivā nai kīji . 195-6

Ihum tirthamkara deva rāja dharma rahita dūsamī kīli biya rahita  
 durbhukṣa, panara karmabhūmī ksetri, vāmyama deṣavirati suśādhu  
 pāsachā cyāri karasapī varga jānva, e cihum karasapī naum vitarūga  
 rījaim kevalajānva rūpī dīpī tau saravirati rūpūm biya āpī nū  
 mokṣa sukha rūpūm dhāna nīpīhvā nai kīji āpūm, asamvāmī te  
 saravirati rūpūm biya saghalum sādhaum anai deṣavirati śrāvake  
 arddhūm śadhūm, cītrīe ātmī rūpū ksetri vāvum anai sica  
 pīlīvā tau nīpīhvum, dūbali buddhi nā dhaṇi tīpa vāmyama nū  
 vīra ūsanā, je e pāsachīdīka saghalum virati biya līhi nai pachum  
 vināsūm, īpūm śasani mūkiu samvāmī nū bhāra isū te pāsachi  
 usannī kakhūm . 497-9 Śrāvaka anai mahātmī nau e be marga  
 ullamghu jiva saghalī tirthamkara nī aṇa bhāmjai anā ullamghī  
 rīhiu jiva jarā maraṇe kari vīramī anantī samvāra mīhi bhāmī

500 Bho bhavya jai tūm mūlaguṇa pamea mahavīra nau bhāra  
 uttara guṇa pūṇḍarīśuddhādīke sahita dhārī na sakum tau jannā  
 vādī dīkṣi e trīnnī sthānaka mūmki nū rū la saravakapanum gūḍhaum  
 bhālum . 501

Vitaraga nam bimbā anai bhālī cītrī nī pūjī  
 karivā eka manna masali ācīra isū uttama śrāvaka gūḍhaū bhālu  
 nahīm, śasana naimi halūāī nī kariva tau . 502

Jamlagu jivaum tīmlagī trividhūm saghalum i papa na karum isūm uccari  
 nai jeha hrami saghalī virati nahī ji (—) sarva virati nī pratijñī nū  
 karavāhīra deṣavirati saravirati bihum thūki eukai . 503 Muhi  
 jivum kharī tisum na karum teha ūpālarū tīyū kūpa mithvatī  
 sambhavi, e jivum bolū tisum pālum nahīm isī vatī cīpari loka  
 naum śamkī ūpajivatū hūmtau mithvatva vadharai . 504

Vitaraga nī ājūm ji caritri hui teha aṇa nai bhūmijvai sumeḥa na  
 bhagum jai āṇa ullamghī tau tī ikatūm dharmā kīya kīhi nū  
 ādesum karai . 505

Vesatupa vavavavum kari ita loka nau  
 nūvīha chī jeha naimi isū i patita cītrī i nūm anantau saravīra  
 rāhvum hui jinnā i pamea malī vīrate kari gūḍa saravīra gūḍa  
 līhedū . 506 Papa na karū i una apā aṇī bolī nai je vali tēla  
 ji papa samacari te deṣtau kī lībolū teha naum nīva līhāpī mana  
 nūmā kī ja, bhava karivā nūm nī kūla anai tīya glānī do a naum

1 mivaum hui 507 Loka i mahi je papa thuki bhiakana hui  
 te thi suum soṭaum na bolai pami je diksa lei nai sarva papa na karium  
 isi pratijna kari nai vali papa naum kariyum isium soṭaum bolai  
 telu ni diksaum suum chui 508 Je mahavratā anai aguvrata  
 chumli nai aneru tapra acaru te vjina mursa beḍi mahi bṛṛham  
 sila nai kapi beḍi naum mulagum pitum koeka kadhai teha sarisau  
 jai iru 509 Ghanī pasacha loka japi naum je madhvastha  
 na hum māum na karium te apnaum kaja na sadhum anai apapa  
 prum kaga karai te pasacha saghala mili apnapa naum hamsapapum  
 kahati uvihita naum kaga kahaim 510 He sadho ūm laum  
 aloki nai jai tum mahavratā na bhara jujiva upadi na sakaim tau  
 juyira mana nau ramjavanahira vesamatra tinai adhara kami na  
 hum 511 Antaramgapapam tatva kahai te niscavanaya  
 te a ravi caritra nai vinasi juna darśa nau vinasi hui, bahyapapam  
 tatva kahai te vyavaharinaya teha asravi caritra bhagu humtai  
 janadarśana vipasaim athava na vipasaim pami 512 Nirati  
 cara caritra nau dhani sujhai nirmala thai guṇe kari sahita savaka  
 sujhai moksa vamechita caritra ni kriva nai visai vamechi chai jeha  
 naum isu caranakarapa na visai dhulu jiva sujhai 513  
 Moksa na vamechagahira caritra nai paksi buddhi chai jeham ni te  
 samvija na paksika teha naum e laksana vitaragum samksepatan  
 kahum jinai laksanum caranakarapa na visai dhuli i hūmta jiva  
 karmma dhovum 514 saru caritra nau dharmā loka agali  
 kahai anai apnau acira vasolu lhalī caritra agali aja i na diksa  
 mahitma paham lhalau thi 515 Susadhu naum vandai  
 pami vandai na naim vandai undika karai pami teha paham kariu  
 naim apna siya kariu nai kapi kahu naim diksa na dum pratibodhi  
 na susadhu naim apai 516 Usannau diksa detau humtau  
 aneri naum anai apapapa naum upagṛhita karai, jeha naum diksa  
 du teha nau i duratam thaitam anai apapapami ghareraum lu jai  
 517 Juna j loka karani avai jiva tanam mastaka chedai ma  
 acira samara ne lha satam avai jiva naim siddhanta virulila  
 pratupatan irai acaratam m chum jate visai nam mastaka chedu  
 chai 518 Sahala papa vi para nai talilai saghali dharmā  
 moli lhalau mahitma nau dharmā eka moksa nau marga bijau  
 eka nau marga savaka i na dharmā trijau moksa nau marga  
 trijau palaka 519 F trilum thaki anera ghasṭha kulunga  
 panyajakadika anai dravya caritra te vese mithastai jani i jina  
 i chali tinau lha i ara kahu tima e triṇi samara na marga  
 520 F sarvāra riji u sarvāra lha mate sagli al jate anarivara  
 rāra jama dravya kahatai bahvakarumi vati na vesa lha anai

mūmkya : 521 Vali je sasūga vesa nai vesi padhau anuragi  
 lumtau ghanāi varā prichavitau hūmtau dravya vesa na mūmkam  
 teha pratum guru kaham chaim tau tum samvignapakṣikapṛaṇam  
 kari juna tūram samvignapakṣikapṛaṇam mokṣamarga laham

522 atavi gṛdharohau margi hūdivaum durbhikṣa mamdavaḍa  
 idi lagai rajadika nau bhaya ity idika kije samvignapakṣika sarva  
 saktum siddhantokṭa jayapam kari juna mahatma : nam duhavaṇṇa  
 na avum tima je mahatma : nam kaya te karai 523 Glāṇai

a laum kari susadhu nam bahumina chāi jīham isum samvigna  
 pakṣikapṛaṇam al humanum kari tochaḍa loka mchi usannam nihika  
 pṛaṭha athav : loka sasum karitam dohilaum 524 Mirana vitarā  
 corṇa padiciana agai vasaṇva the trasavy : gṛeha thiki nikaly :  
 je pasachā vitaraga na verna thiki vegali hūmta manā ni iccā un  
 hūmḍum te pramāṇa na kariv : susadhupāṇam na leṇvān :

525 Citra guṇe kari hūn : śara n : karāṇāṭra samvigna pakṣika  
 nam jūṇam ghāṇam dusana lagai te ṭalai isi je je jayāṇ : hui te te  
 jayāṇ : te samvigna pakṣika nai kariuma na kṛya nam karāṇa hui

526 Dina lhaḍidika detam ūgaratāi libhi hūmtai juna vāṇu  
 vyavasaya laraṇi siddhanta nau jūṇa mahatma : ji mchidika nam  
 adhikaum ayapada deśi thoḍaum dusana jeha thiki isum jam kam  
 sevai tinam teha nam libhi ji hui 527 Samyama n : saghali

vāṇvāṇa mūmkv : chām jūṇam teha nai manā ji thoḍu jiva dāi :  
 lūi tau jūrvokṭa samvigna pakṣika ni jayāṇ : vitarage mahatma  
 n : varṇa nam mokṣa nam karāṇa diṭhi 528 Umdira nam  
 dhanum sum kaya athav : juna kiga nam son : na dūṇāṇa ni malum  
 sum kaya tina moha rāṇi malum saradum jiv : nam ipi upale a  
 nī kṛnam sum kaya 529 Carapakarāṇa nū vesi alava karai

na vāṇva rahitā jiva nam e prakarāṇa sad : ahituum kāustulā  
 ratna n : lūn sarāṇāṭra mūṇvā nū athav : kṛā nai kamṭhi līsamūḍum  
 ratna n : lū mḍum 530 Sici buddhum batheli mahi clāṭi  
 vāṇvāṇi nī parum saglāṇu mokṣa nau marga jūṇi nū jiva dharmā nai

vesi primadā thāṇi tūma jūṇi isum parum teha jiva nam kṛnam  
 lī n 531 Dharumma arṭi vā kama mokṣa el e cihum mūḍi jūṇi  
 ekathe upadāṇte hute jehā nam manā e cihum mūḍi jūṇi jūṇi  
 rumā telā hūm ekantum vāṇvāṇa samāva e vāṇvāṇa prakarāṇa  
 sul utal hū 532 Tapa samyama nū vesi alavāṇi nam e vāṇvāṇa  
 ul vāṇvāṇa nū sukṭa nī karāṇāṭra na hūm arṭi vāṇvāṇi hūṭi

ketulika jūṇa samvignapakṣika nam sukṭa karni lū 533  
 f upaleṇa nū prakarāṇa sarāṇāṭra nū jehā nū dharmā upāṇi  
 jūṇa nū hūṇa nū vāṇvāṇa na ōpanvāṇi te ananta samāṇi nū jūṇi

534 Clāṇi karāṇa nū upāṇvāṇa kari e saghalaum



## THE INDEX

*Note*—The nīgarī alphabetical order is observed in arranging the words. Different grammatical forms of the same word are grouped together under one convenient word found in the MS. Vowels with an anusvāra are treated as separate phonemes and they come immediately after their corresponding vowels without the anusvara.

The following convention has been adopted, for brevity, while quoting ND or the Index from Bloch: the first group of Arabic figures indicates the number of the page, the next a or b denotes the first or the second column respectively on that page and the last group of the Arabic numbers indicates the number of the line in that column. Thus 105 b 20 means "page 105, second column line 20 in that column". For other abbreviations see p. ix.

*akāya* "an improper action" subst. dir. sg. n. 128, 158, 185, 186, 222,  
see *kāya*

*ajasa* "infamy" subst. dir. sg. n. 98, see *jaśa*

*ajayanāma* "through want of care" subst. inst. sg. f. 357, see *ajājanā*

*ajāna* "unacquainted" subst. dir. sg. pl. m. 176, 179, 114, obl. sg.  
pl. 16, 43, 112, see *jāna*

*ajānatau* "not knowing" adj. dir. sg. m. 398, 400, 418, 419, *ajānatai*  
inst. sg. m. 511, see *jānatau* under *jāna*

*ajānīcū* "want of knowledge" subst. obl. sg. n. 122, see *jīnīcū*  
under *jāna*

*adlāra* "eighteen" num. sub. dir. 165, Skt. *atthāśīṣa*, Pkt. *atthāśīṣa*,  
Apabh. *atthāraṭa* -*dh*, a special development in a numeral of  
MI. *itth*, see Bloch, pp. 221, 286b 17, see ND 9 b 28

*anaḍḍāra* "without support" sub. inst. sg. m. 152, *ana* ← *ādḍāra*  
a Skt. lw.

*anulāṭatau* "experiencing" pres. part. dir. sg. m. 382, Skt. lw.  
*anulāṭatai*

*anāṭīṇa* "when not risen" adj. loc. sg. m. 361, OG. *ana* ← *īṇa*, see  
*ūṇa*

*anāṭarīṇa* "not doing" adj. dir. sg. m. 10, 180, 263, OG. *ana*  
← *karīṇa*, see *kāṭarīṇa*

- analahiā* "untold" adj dir pl m 322, OG *ana* + *lahiā*, see *lahiū* under *lahai*
- anālīdhai* "without doing" adj loc sg m n 155, 206, OG *ana* + *līdhai*, see *līdhau* under *karai*
- anakhaliū* "unfailing" adj dir sg m 234, OG *ana* + *khaliū*,  
Skt *śkhalita*, Pā *khalita*, Pkt *khalio*
- (*ana*)*gamatau* "not liking" adj dir sg m 323, *anagamatām* obl pl n 321, *anagamatai* loc sg n 283, see *gamaim*
- anachatā* "not existing" adj dir pl m 37, OG *ana* + *chatau*, see *chatau* under *chai*
- anachamdūm* "not abandoned" adj loc sg f 32, OG *ana* + *chāmdūm*, see *chāmdū* under *chāmdai*
- anachediūm* "uncut" adj dir sg n 179, OG *ana* + *chediūm*, see *chedai*
- anajasa* "infamy" subst obl sg n 206, OG *ana* + *jasa*, see *jasa*
- anajānatau* "not knowing" adj dir sg m, OG *ana* + *jānatau*, see *jānatau* under *jānai*
- anajānī* "not having known" abs 414, OG *ana* + *jānī*, see *jānī* under *jānai*
- anatochadaum* "not rude, polite" adj dir sg n 80, *ana* + *tochadau*,  
Skt *tuccha*, Pā *tuccho*, the exact relationship between -u- and o is not clear
- anadīdhaum* "not given" adj dir sg n 361, OG *ana* + *dīdhaum*, see *dīdhū*
- anadēvaum* "what cannot be given" subst dir sg n 265, OG *ana* + *dēvaum*, see *dēvaum* under *dai*
- ananamatau* "not bowing down" adj dir sg m 27, 226, 231, OG *ana* + *namatau*, a der Skt lw *namati*
- anaparīchiūm* "unknown" adj dir sg n 15, OG *ana* + *parīchiūm*,  
Skt *parīpsita*, Pkt *paricchia*
- anapāmiū* "not obtained" adj dir sg m 332, *anapāmi* loc sg n 436, OG *ana* + *pāmiū*, see *pāmiū* under *pamai*
- anapūchiū* "unasked" adj dir sg m 485, *anapūchyā* dir pl m 79, OG *ana* + *pūchiū*, see *pūchiū* under *puchai*
- anapūchī* "without having asked" abs 375, *ana* + *pūchī*, see *pūchī* under *pūchai*
- anapūmjatau* "not cleaning" adj dir sg m 358, OG *ana* + *pūmjatau*, prob from Skt *puñja* "a heap", Pā *puñjo*, Pkt *pumjo*; see ND 383 a 35, note the change of meaning from "heap" to "making a heap after sweeping"

- anabhogavatā* "not enjoying" adj dir pl m 122, OG *ana + bhogavatā*, a verb formed from the Skt lw *bhoga* "enjoyment".
- anamulatā* "not similar" adj dir pl m 231, *anamulavaum* subst dir sg n 222, OG *ana + mūla*, see *mūla*
- araramivaum* "not to be diverted" subst dir sg n 318, OG *ana + ramivaum*, see ND 530 a 3, see *rāmātī*
- anarahavaum* "not to stay" subst dir sg n 318, OG *ara + rahivaum*, Skt *raha* Pā *raha*, Pkt *raha*. For the use of this word in various Mod I languages see ND 531 a 11-38
- analajāmanaum* "not putting to shame" adj dir sg n 391, OG *ana + lajāmanaum*, cf Skt *lajjāpayati*, Pā *lajjāpeti*, suffix *mana* < *jana*, see Phonology, p 12
- analāga* "without having been stuck" adj loc sg n 409, OG *ana + lāga*, Skt *lagna*, Pā Pkt *lagga*. See ND 553 a 15
- anavūmchatau* "not wishing" adj dir sg m 293, *anavūmchati* loc pl m 206, OG *ana + vūmchatau*, Skt *vūñchati*
- anasanīū* "those who fast" adj dir pl m 377, a Jain's word ext with -u, of *anasanī* der lw Pkt *anasana*, Skt *anaśana*
- anasij'atai* "not being accomplished" adj loc sg n 143 OG *ana + sij'atai*, Skt *siddhate*, Pkt *sij'hai*, OG *sij'hai* see ND 607 b 20
- anahanyām* "unhurt" adj dir pl n 329, OG *ana + hanyām*, Skt *hatā* replaced by Pā *hanito* Pkt *hanio*, see ND 636 b 5
- anahitūī* "not beneficial" adj obl pl m 329, OG *ana + hitūī*, see *hitūu*
- anahūnūm* "not being" adj loc sg f 238, OG *ana + hūnūm*, see *hūntau* under *hū*
- anujanīrai* "permits" v caus pres 3rd sg 365, Skt *anu-jīrāti* (prim), Pā *anujānāti*, caus *anujānāpeti*, Pkt *anujanai* caus *anujinā*
- atig'anaum* "too much" adj dir sg n 79, OG *ati + g'anaum*
- atihim* "exceedingly" adv 75 62, 72, 110 141, 164, 167, 225 309, lw Skt *ati + OG -him*, cf Apāh *jalini tihim* etc
- aticāre* "by transgressions" subst inst pl m 391, Skt lw *aticāra*, note the ī
- ale'ū* "envy" subst dir sg f 305, a comp of *a + del'hai - -ū*, see *del'hai*
- alhalum* "half" adj dir sg n 495, Skt *ardha*, Pā Pkt *al'ha*, suff *laum* *alhalum* in a comp but *il'ha* : urcomp
- al'ha* "in the middle of the road" a lw 254, *al'ha* (see above) - *ci*, see ND 410 a 46

- adhikau* "more" adj dir sg m 132, 178, 348 424, ext Skt lw  
*adhika* by u, *adhikā* obl sg m 224, *adhikaum* dir sg n  
 373 481 *adhikām* obl pl n 378
- adhikari* 'in connection' subst loc sg m 164, Skt lw *adhikāra*  
*adhikerau* 'more and more' adj dir sg m 319, *adhikērā* pl 247,  
*adhikeraum* sg n 488 (used adverbially), der Skt lw *adhika*  
*anaī* and conj 1 2 30 31 34 36 40 45 (8 times), 58, 61, 62, 68,  
 75 78 84 88, 92, 98 (3 times), etc, Skt *anya*, Pra *anna*,  
 OG *anaī* with the loc sg term? Note *ā* in the auxil word, see  
 ND 14 a 3
- anamtau* 'endless' adj dir sg m 202 332, 481, *anamta* obl sg  
 m 500, used adverbially 202, 332, also written *anamtau* 398,  
 ext Skt lw *ananta*
- anamtagunī* "infinitesimal" adj dir sg f 269, Skt lw *anamta* +  
*gunī* < Skt *gunitā* MG *-ganī(ginī)*
- anamtamai* 'by the infinitesimal' adj inst sg m 197, Skt lw  
*ananta* + *mai*
- anumodivai* "in consenting" pot part loc sg n 115, Skt lw  
*anumodate*
- anerau* 'another, different' adj dir sg m 71, 85, 89, also written as  
*aneru* 67, 509, *anera* pl 307, 372, 520, also obl sg pl m n 35,  
 36, 69 71, 72, 73, 78, 79, 131, 152, 178, 231, 303, 321, *aneraum*  
 dir sg n 89, 307, also *anerum* 478, *anērām* obl pl 29 besides  
*anērā*, *anere* inst pl m n 183, 495, *anērī* dir sg f 293, obl  
 sg f 297, obl pl f 201, Skt *anyatara* > Pkt *annayaro* >  
 OG *anera* + u
- apajasa* 'ill fame' subst obl sg m 127, 284, Skt lw *apa* +  
 OG *jasa*, Skt *yaśah*
- apaharanī* "in carrying away" subst loc sg n 120, Skt lw *apaha*  
*ranam*
- abhāgī* "unfortunate" adj dir sg m 173, 180, Skt lw *abhāgī* + u  
*abhiprāyūm* "by the wish" subst inst sg m 105, Skt lw *abhiprāyah*  
*amaratām* "while not being dead" a + *maratām* pres part gen pl n  
 205, see *marām*
- amāri* "non slaughter" subst dir sg f 263, Skt *mārī* f "killing",  
 Pkt *māri* f OG *māri* MG *mār* in *tarāmār*, see ND 504 b 43
- amulaum* 'a certain' adj dir sg n 318, ext of Skt lw *amukam*  
*amhe* 'we' pron 1st pers nom pl 99, 179, 490, Pa Pkt *amheum*,  
 for the various forms of Pa and Pkt and Mod I see ND 636 b 25,  
 see Phonology, p 7

- ayuktaum* "improper" adj dir sg n 94, ext lw Skt *ayuktam*  
*arīsādika* "mirror, etc" comp dir pl m 317, OG *ārīsau + ādika*;  
 Skt *ādarśah* m, for Mod I forms see ND 37 b 17, MG has also  
*ārīso, ārīso, ārīśī*, see *ārīśā* below, the *-ī* is unexplained  
*arthā* "for the purpose of" subst loc sg m 102, 179, Skt lw.  
*arthah*  
*alpārthū* "having less money" adj dir sg m 64, ext lw Skt  
*alpārthī*  
*avayamum* "with a lamb" subst inst sg m 209, Skt lw *avayarah*  
*avahelam* "insult" v pres 3rd sg 99, *avahelūm* pass pres 3rd pl  
 367, *avahelūm* pot part dir sg n 79, 305, Skt lw *avahelā*  
*ari* "moreover" conj 323, Skt *api*, Pkt *ari*, MG *hæte* For the  
 various forms with *l* in Mod I see ND 18 b 39  
*arīsasīrau* "untrustworthy" adj dir sg m 151, Skt *arīśasatarya*  
 > Pkt *arīśasīaro* > OG ext *arīśasīu* u  
*arīsāci* "distrust" subst dir sg m 478, Skt *a rīśvāsah* > Pkt  
*arīśvāso*  
*arelām* "at improper time" subst loc sg f 114, Skt Pa Pkt *relā*,  
 MG *relā*, poetically *rel*  
*asādāvasadī* "rough" adj dir sg f 119, MG *akharāvakkharī*  
*asankhyate* "in the innumerable" adj loc pl m 200, Skt lw  
*asankhyāta*  
*asīmau* "eightieth" adj dir sg m 187, cf Skt *aṣṭi* Pa *asīti*  
 Pkt *asī*, OG *asī* to which *mau* was added to form the ordinal,  
 MG *esīmo*  
*asamyamī* "by the uncontrolled" subst inst pl m 195, Pkt lw  
*a samyamī*  
*asūjlatām* "unclean" adj obl pl n 178, a Jaina religious word,  
 Skt *suddhyati* > Pkt *sujha* > OG *\*ūjlati*, der *sujlatauri*,  
 see ND 612 b 12  
*ahankūrum* "with pride" subst inst sg m 25 Skt lw *ahankūra-*  
*aḥīm* "here" adv 360, OG pron stem *a + īm*, cf *aḥīm, tiḥīm*,  
 etc, see ND 81 b 18, Bloch 206  
*ahatūum* "not beneficial" adj dir sg n 455 457 530, *aḥatūī* pl 242,  
 also obl pl m 451, Skt lw *aḥatī* with *u* added on  
*aḥīśī* "to practise" inf 374, prob from Skt *aḥīśīyati* (ie *aḥīśī-*  
*asīyati*) Pkt *ahīśa*, *ī* is difficult to explain  
*aḥīśīu* *aḥīśa* "he who can practise" subst obl pl m 443, see above,  
*aḥīśī*, cf Pkt *ahīśīu* u  
*atē* "at the end" subst loc sg m 159, Skt lw *atē*

*amteurie* "with harem women" subst inst pl f 49, Skt *antah purika*, but Pa *antepurikā*, Pkt and OG *amteurī*  
*amdharai* "in the dark" adj loc sg n 477, Skt *andhalārah*, Pa *andhakāra*, both subst, Pkt *amdhayāra*(*palakha*) adj, OG *amdhāraum* adj and subst

*āusaum* "life" subst dir sg n 258, 274, 276, 467, *āūsā* obl sg n 274, *āusai* loc sg n 193 cf Ved *āyus*, Pa *āyu*, the OG word is derivable from *āyuska*

*ākulā* "bewildered" adj dir pl m 212, Skt *ākula*, MG *āllo* shows that it comes through Pkt *alkula*, enlarged

*ākrami* "overcome" past part inst sg n 443, Skt lw *ākramati*  
*āgar* "previously" adv 334, 414, Skt *agra* > Pā *agga* > Pkt *agga* > OG ext *āgar*, there might be a word like *agraka* in later Skt, see ND 6 a 1

*āgara* "treasure" subst dir sg m 123, obl sg m 314, 315, a pre OG Skt lw *ālara*

*āgal* "before" adv 9, 65, 105, 231, 414, Skt *agra* > Pā Pkt *agga* > OG ext with *lau*, loc sg *āgal*, MG *āgal*

*āgal* "to" postpos 237, 415, 490, see above

*āgi* "fire" subst dir sg f 283, 469, obl sg f 281, Skt *agnih* m > Pa *aggi* m > Pkt *aggi* m f, see ND 32 b 37

*āgila* "former" adj dir pl m 77, 133, obl sg m 409, *āgilī* obl pl f 407 Skt *agra* > Pa Pkt *agga*, ext with *illaka* > OG *agilau*, cf *āgal* above, MG *āglyā*, see ND 6 a 16

*ācarai* "practises" v 3rd sg pres 119, 426, *ācaraim* pl 59, *ācarīām* past part dir pl n 470, *ācarī* loc sg m 449, *ācarivaum* pot part dir sg n 218, *ācarivaum* inst sg n 53, Skt lw. *ācarati*  
*acaranum* "by actions" subst dir sg n 379, Skt lw *ācarana-acārye* "by the preceptors" subst inst pl m 12, Skt lw *ācārya*  
*aja* "to-day" adv 15, 480 515, Skt *adya* > Pa Pkt *ajja*, for various forms in Mod I see ND 33 b 10

*ājñām* "by the command" subst, a rare form of inst or loc sg f instead of the regular *ajñāum*, Skt lw *ājñā*

*ātha* "eight" num subst dir pl m 296, 332, obl pl m 69, 330 333, n 412, *āthe* inst pl m 330, Skt *astā* > Pa Pkt *atthā*, see ND 34 a 6

*ādām tredām* "crooked, not straight" adj dir pl n 486 Pkt *adda*, OG ext *ādaum*, OG *tredām* a word like *tredā* with *um* MG *ādātredā*, see ND 11 a 5 216 b 38

- ananda* 'joy' subst dir sg m 8 Skt *ānanda*
- āna* "command" subst dir sing f 109, Skt *ājñā* Pa Pkt *ānā*, see ND 647 b 12 The -n in OG is from single n- in Pa and Pkt, cf OG *rānī*
- ānūm* "brought" p1st part dir sg n 361, *ānī* abs 497, *ānūcaum* pot part dir sg n 461, obl sg n 495, Skt *ānayati* > Pa *āneti* > Pkt OG *ānai*, p1st part is a new creation
- ādarum* "with respects" subst inst sg m 524 Skt lw *ādara*
- ādarai* "begins" v 3rd sg pres 482, also (na)īlaram 462, *ālarium* p1st part dir sg n 93, *ādaricaum* pot part dir sg n 244, Skt lw *ādara*
- ādum* "in the beginning" subst loc sg 333, Skt lw *ādī*
- āpai* "gives" v 3rd sg pres 516, *āpium* p1st part dir sg n 495 497, *āpī* abs 428, Skt *arpiyati* > Pa *appeti* > Pkt *appeti appi*
- āpana* comp with another word, 86, see below, *āpanau*
- āpanau* "one's own" adj dir sg n 27, 108, 118, 150, 171, 186 193 252, 510, *āpanaum* m 87, 88, 150 182 183, 310 *āpanīm* pl n 321, 431, *āpanā* pl m 321, obl pl m n 108, 118 191, 323 378 475, 525, *āpanai* inst sg m n 105, 211, 270, loc sg m n 55 77 151, 385, 495, *āpanī* dir sg f 72, pl 265, obl sg pl 26 337 352; inst sg 74, 143, 114, 420, Skt *ātman* ~ Pkt *appano* ext in OG, for der see J Bloch 202, also parva 17 69 125 205, also ND 36 a 27
- āpanapaum* "one's self" pron dir sg n 229 305, 326 338 351 384, 420, 478, *āpanapām* pl 152, *āpanapī* obl sg n 32 47 84 131 150, 207, 230 380, 408 455 459, 510 517, pl 34 *apnapium* inst sg n 227, 237, 517, ext of *āpana* by *paum* derive *āpana* as above, and *paum* < Skt *tvā + ka*, for *tvā* > *pp-* ~ *p-*, see Pischel, para 300
- āpadī* "pun" subst dir sg f 50, lw Skt *āpaḥ āpaḥ*
- āpaḥanī* "by one's self" adv 179 183 336 407 Skt *a ma + dhanika* > Pkt *āpālania* for the alternative der see ND 36 a 27 where Nep *āphu* < *appa + hu* (!)
- ābhānre* "with ornaments" subst inst pl n 151 lw Skt *abharas*
- āmāḥ* "a kind of fruit" subst obl sg n 531 Skt *āmālikā* > Pa *āmāliko* > Plt *āmālikā* m n ~ OG *āmālikā* m n ~ MG *āmālikā* *dālikā* For m see Grün p 15, see ND 21 a 16 21 b 7
- āpīpī* "recoire" subst dir sg m 390 527 *āpī* p1st collective term, prob the former is a Skt lw latter also Skt la p1st or d r < Skt *pītra* "a place", Pkt *pīḥ*

*āra* "a blade" subst obl sg f 282, Skt *drā* > Pa Pkt *ārā*, see ND 37 b 26

*āradatau* "roaring" pres part dir sg m 169, der Skt *āratatī*, Pā *āratatī* Pkt OG *āradatī*

*ārambhium* begun 'past part dir sg n 512, lw Skt *ārambha*

*ārūdhvaim* by propitiating' pot part inst sg n 451, 453, lw Skt *ārūdhayatī*

*ārīsā* "a mirror" subst obl sg m 128, Skt *ādarsa-* > Pā *ādāsa*, *ādāsaka*, Pkt *āarisa*, ext OG *ārīsau*, for the other forms in MG see *ārīsādika*, for the forms in other languages see ND 37 b 47, the -ī in the OG word is unexplained, < *āarissa* (?)

*āla* 'source of pain' subst dir sg n 76, Skt *āla* > OG *āla*, MG *āl*

*ālasū* "lazy" adj dir sg m 384, pl 291, 310, 351, 190, obl sg m 533, Skt *ālasya* > Pkt *ālavsa-* > OG *ālasi* der *ālasū* > MG *ālsu*

*āvai* comes" v 3rd sg pres 404, 456, also (na)*āvaim* 523,

*āvatai* pres part inst sg m 101, 106, 293, 493, . . . *āvau*

past part dir sg m 491, *āvā* obl pl m 578, *āve* inst pl m

169, *āvinaum* pot part dir sg n 114, 125, Skt *āpayatī*,

Pkt *āvei*, *āvai*, for corres forms in Mod I see ND 30 a 39

*āvaryjyā* "inclined" past part nom pl m 14, lw Skt *āvarjayatī*

*āśrai* "resorts" v pres 3rd sg 30, *āśrayī* abs 132, 360, lw Skt *āśrayatī*

*āśrayau* "one who has resorted to" adj dir sg m 408, ext Skt lw *āśraya*

*āsaum* "whole" adj dir sg n 469, *āsā* obl sg m 133, Skt *aksatam* > Pa *akkhataṃ* > Pkt *aklkhayam*

*āthamī* "the 8th day of the month" subst dir sg f 241, Skt *astamī*, Pkt *atīhamī*, see ND 24 a 12

*āsa* "hope" subst obl sg f 207, Skt *āśā* > Pā Pkt *āsā*

*āsana* "a seat" subst obl sg n 14, *āsani* loc sg n 334, Skt *āsanaṃ* > Pā Pkt *āsanam*

*aso* "the month *āśvina*" subst 1st member of a comp 241, Skt *āśvayuja* Pkt *assoya*

*āhanu* "beaten" past part dir sg m 138, *āhana* < Skt *dhanatī*

*āharai* 'eats' v 3rd sg pres 353, *āhariā* past part dir pl m 199, prob Skt lw *āharatī*, cf, however, Nep *aro*, ND 37 b 31, refers to the custom among the ascetics to go to fetch food from families

*āmsi* "an eye" dir sg f 276, 337, pl 91, 261, obl sg pl 321, 337,



- 106, *āmśum* inst sg 297, 405, 408, 120, 121, Skt *akṣ n* > Pa *akkh n*, Pkt *akkh f*, MG *ākh*, see ND 31 a 9
- āṅgulūm* "with a finger" subst inst sg f 135, pl *āṅgulīe* 94, Skt *angulikā* > Pkt *angulā* > OG *āmquī* > MG *āql*
- āmbā* "a mango tree" subst obl sg m 179, Skt *āmra-*, Pa Pkt *amba* ext OG *āmbau* > MG *ābo*, see ND 32 a 15
- 1 "even" used after a noun to include the thing in the statement, 6 9, 16 19, 21, 27, 29, 37, 38, 11, 45, 48, 49, 56, 413, etc., Skt *api* > Pkt *ari* > OG 1 > MG *y (j)*, see Hem iv, 383, 381, 390
- īgyāra* "eleven" num subst obl pl 412, Skt *ekādasa*, Pa *ekūdaśa*, Pkt *ekkārāsa*, Apabh *eggāraha*, MG *īgyār*, the -y is difficult to explain. The word appears in PSL without the first syllable, see ND 58 a 11
- 1y1 "alone" emphatic particle used after the noun to differentiate the thing from anything else, 373, 493, 1 + j1, see Hem iv, 120, also 106, 114, 419, 123, 129. For 1 see above, j1, Pkt j1, jevva. It is possible to suppose 1 as a shortening of the pron *e*
- ima* "in that way" adv 35, 67, 69, 85, 95, 131, 138 139 273, 287, 322, 374, 409, Apabh *emva*, OG *ima* MG *em*, prob < Skt *civimeta*, -e > -i is special, cf OG *kima* > MG *kem*
- isui* 'of this kind' adj dir sg m 10, 11, 27, 17, 60 66, 70, 73, 119, 131, 272, 311, 403, 458, *isuyā* pl 42 56, 79, 82, 97, 101, 151, 176, 199, 450, also *isuyī* 43, 89, 387, and *isūā*, prob the oldest of the three, 388, 163, *isuum* dir sg n 23, 28, 51, 75 80, 93 94, 128, 131, 179, 191, 203, 311, 315 323, *isūm* pl 31 281 327, 164, also *isuyām* 329, *isūā* obl sg pl m n 231, 236, 142, 470, also *isuyī* 70, 225 317, 352, 106, *isui* inst sg m n 53, 59, 113, 191, 452 471, also loc sg m n 207, 273, 459 495, . . . inst pl m n 101, 107, 121, *isū* dir sg pl f 1 9 68 162, 179, 217, 317, 370, 390, also obl 501, inst sg 7, 43, 89 179, 295, 495, also loc pl 99 214 277, Skt *īlīkika* Pa *īlīka*, Pkt *īsa*, OG. ext *isui*. The 1 is a special development
- isui* 'in this way' adv 9 11, 132 161 192, 318, the acc sg of *īlīkika* with the ext -ium. Note original *ium* > ī, e.g. OG *gāt*, later -ium remains
- īśaleki* 'in this world' subst loc sg m 127, 147, 181, 1w Skt *īśalokī*
- īśim* 'here' adv 20 43 44 153, 172, 209, 497, 542, Skt *īśahimāni* > *īśāin ni* > *īśim*

- ihīnam* "by him" pron dem inst sg m 207, see *īnam*, of which this seems to be an emphatic form made by introducing *-h* for emphasis
- īnam* "by him, by it" demst pron adj inst sg m n 136, 197, 198, 420 434, 468, 481, also loc sg 57, 102, 109, 120, 164, 179, 244, 261, 268, 282, 336, 370, 459, 498, also *īnum* 47, *īnī* adj inst sg f 3 529, loc sg 179, Skt *etena* > Pkt *eena* > OG *īna* ext by the term *im*, MG *ene*
- uganatrīsā* "twenty nine" num subst inst pl f 382, Skt *ekona trimsat*, Pkt *egūnatīsam*, *eūnatīsam*, *aunātīsam*, the initial *u* in the OG word seems to be due to the *ū* in the 2nd syllable
- uchaum* "less" adj dir, sg n 544, *uchau* m 132, Pā Pkt *uccha* ext in OG *uchaum*, *ū* is irregular
- uthambha* "support" subst dir sg m 468, Skt *ut stambhah* > *ustambhah* > Pkt *utthambha*
- udī* "having flown" abs 105, Skt *uddayate*, Pā *uddeti*, Pkt *uddei*, *uddai*, MG *udī*, see ND 47 b 3
- udhana* "the covering sheet" subst loc sg n 366, Pkt *uddhana*, cf *uddhyā*, also Pā *oddha* "carried", also Skt *vodha*, *ūdha*? MG *odhnū*, see J Bloch 300, ND 62 a 1
- udhu* "spread over the body" past part loc sg n 366, see above, from *oddha*
- utāvalau* "hasty" adj adv dir sg m 131, 149, 362, *utāvalā* pl 150, Skt *\*ut tāpa la*, *uttāpa* "heat", Pkt *uttāvala*, ext in G, MG *utāilā*
- uttamo* "O, the best" adj voc pl m 128, 329, Skt lw *uttama*, for the voc pl suffix *o* see Grammar
- uthau* "a shed" subst dir sg m 368, Skt *avastṛtaḥ* > Pā *otthato* > Pkt *otthao* > MG *otho*, cf Pā verb *otharati*, see ND 62 b 22 *ū* is regular
- udyamum* "with industry" sub inst sg m 110, Skt lw *udyama-unmārgi* "on the wrong path" subst loc sg m 22, Skt lw *unmārga*
- upagarana* "utensil" subst dir sg n 373, pl 324, 361, *upagarani* loc sg 301, an old lw Skt *upakaranam*
- upagāra* "obligation" subst dir sg m 206, 304, obl sg 269, an old lw Skt *upālāra*
- upadisaum* "advise" v 3rd pl pres 82, *upadisuu* past part dir sg m 16, lw Skt *upadīśati*
- upadesi* "in the advice" subst loc sg m 450, Skt lw *upadeśa*

- upari* "on" postpos 100, an unemphatic form of *ūpari*, see below  
*upāsamam* "by the pacification" subst inst sg m 67, Skt lw  
*upāsama*  
*upāsamāvaṣ* "causes to calm down" v caus. 3rd sg pres 35, *upāsamā*  
*evaṣ* pot part inst sg n 535, causal of *upāsama*, lw Skt  
*upāsama*  
*upāsarge* "by disturbances" subst inst pl m 107, lw Skt *upāyarga*  
*[ūpanau* "produced" past part dir sg m 135, Skt *utpanna-* > Pā  
Pkt *uppanna*, OG ext *ūpanau* ]  
*[upādīvū* "to lift up" pot part obl, Skt *utpātayati* > Pā *uppādeti*  
> Pkt *uppōdai* > OG *ūpōdai* ]  
*upāśraya* "in the Jain church" subst loc sg m 111, 151, 223 477,  
lw. Skt *upāśraya*  
*urahām* "near" adj dir pl n 451, Pa *oram*, for the various forms  
in Mod I see ND 62 b 30  
*ulaviu* "recognized" past part dir sg m 87, Skt *upalakṣatah* > Pa  
*upalakṣhito* > Pkt *ualakṣhio*, on the change of *ua-* to *u* in long  
words see Phonology.  
*ulaviu* "betrays" v 3rd sg pres 307, 371, *ulaviuam* pot part  
dir sg n 177, 267, *ulaviu* loc sg 267, Skt *upalapati* Pā  
*upalāpeti*, Pkt *uralāva*, for *-ū* see above  
*ullamghai* "transgresses" v 3rd sg pres 158, lw Skt *ullamghayati*  
*usannam* "by the depraved" adj inst sg m 524, lw Pkt *usanna*  
< Skt *u'sanna* A Jain word, see *ūsanau*  
*usannūpanaum* "depravity" subst dir sg n 235, *usannau* + *panaum*,  
see above  
*usamṇala* "fulfilling the obligation" adj dir sg n 269 Skt *ut*  
*sankalita-* > Pkt *ussamkalia*, MG *asigan ohiyāla*, prob both  
differently derived  
*ūgaratai* "while being saved" pres part loc sg n 527, *ūgaraiu* past  
part dir sg m 435, Skt *ulgarati*, cf Pā Pkt *ugrai*, OG  
*ūgarai*, cf Nep *ugrū* ND 41 b 33  
*ūgāmam* "well" v caus 3rd pl pres 60 Skt *u'gama-jati* cf Pā  
*ugamo* noun Pkt *ugamai* > OG *ugamai* (pram) *ūjimai*  
(caus.), see ND 416 b 4  
*ūgaraiu* "grew up" past part dir sg n 195, Skt *ul'garaiu* > Pā  
*ugraiū* > Pkt *ugraiū*, replaced by OG *ūgarai* an anatomical  
formation  
*ū'kṣai* "with open" adj inst sg m 372 Skt *ul'kṣai* > Pā

- ugghāteti* Pkt *ugghādaḥ* > OG *ūghādaḥ* der *ughādaum*, MG *ughārū*
- ūchaha* interest, joy subst dir sg m 296, Skt *utsāhah* > Pa Pkt *ucchāho* > OG *uchāha* > MG *uchah*, for *ts* > *ch* cf *uchaum* above
- ujama* endeavour subst dir sg m 72, 180, 254, 292, 333, 421, 534 Skt *udyamah* > Pkt *ujjamo*
- ujamāla* busy 'adj dir sg m 195 pl 218 230, 347, OG *ūjama* + *ala* see *ujama* above, *āla* < Skt. *-alu* (?) MG *ujmāl*
- ūjamaramta* industrious' adj dir sg m 227, pl 388, OG *ujama* + *tamta*, see *ūjama*
- ūjalaum* 'white' adj dir sg n 140 *ujalaḥ* loc sg 272, Skt *ujvala* > Pa Pkt *ujjala*, ext in OG *ūjalaum*, MG *ujlū*
- ujānūm* 'in the feast' subst loc sg f 122, Skt *āudyānikā*, cf Skt *udyana* 'a garden', Pkt *ujjana* > OG *ūjanī*
- uthamana* the final ceremony" subst obl sg n 418, a Jain religious word, Skt *utthāpana*, replaced by Pā *utthapana* > Pkt *ūthavana*, MG *uthamnū*
- ūthavaum* "getting up" pot part dir sg n 165, also *ūthavaum* 379, *ūthavaḥ* loc sg 15, 186, 237, \**usthāti*, cf Skt *uttisthati*, Pa *utthāti*, Pkt *utthai*, OG *ūthai*, see ND 47 a 24
- ūthivadika* 'getting up, etc' comp *ūthivaum* + *ādika*, see *ūthivaum* above
- ūtāranahāra* "one who carries across safely" subst dir sg m 123, Skt Pa Pkt *uttāraṇa* + *dhāra* > MG *utārṇār*<sup>1</sup>
- ūdālivaum* "squandering" pot part dir sg n 431, Skt *uddālayati* > Pa *uddaleti* > Pkt *uddālai* > OG *ūdālai* > MG *ūdālvrū*
- udega* "sorrow" subst dir sg m 211, 316, 321, obl sg 74, *ūdegum* inst sg 318, lw Skt *udīga*
- ūdegavamta* "sorrowful" adj dir sg m 478, OG *ūdega* + *tamta*
- ūdharī* 'having taken out' abs 537, Skt *uddharati*, Pā *uddharati*, Pkt *uddharai*, OG *ūdharai*, see ND 49 a 50
- ūnhālū* "summer" subst obl sg m 200, Skt *usnakāla* > Pa *unhakāla* > Pkt *unhaūla* > ext in OG *ūnhālau* > MG *unālō* For *-nh* > *nh*, cf footnote
- upajai* 'is produced' v 3rd sg pres 372, Skt *utpadyate* > Pa *uppajjati* > Pkt *uppajjai*, *ūpanau* past part dir sg m 16 179, 210, 435, *ūpanā* pl 56, 151, Skt *utpanna* > Pa

<sup>1</sup> OG *nakāra* > *akāra* > MG *nār* is another example of a special phonetic change between the OG and the MG periods

- uppanna* > Pkt *uppanna* > OG ext *ūpanau*, *upanaḥ* loc sg n 362, 371, *ūpane* pl m n 221 285, *ūpān* caus 3rd pl. pres 127, Skt *utpālayanti* > Pa *ūpāletti* > Pkt *uppāletti*, the new caus *ūpayāra* 3rd sg pres 535, *ūpayāraṇi* pl 167, *ūpayāra* past part dir sg m 167, *ūpayāraṇi* pres part dir sg m 178, *ūpayāraṇi* pot. part dir sg n 131, *ūpayāraṇi* obl sg 210, *ūpayāraṇi* loc sg 323  
*ūpanau* "produced", see under *ūpayā*  
*ūpama* "comparison" subst dir sg f 312, 458, Skt lw *upamā*, *ū* & *ūparāthau* "transgressing" dir sg m 130, Skt *uparistha* > Pa *uparistha*, Pkt *upparistha*-, the original word may prob be *upara stha*, and the Pkt form might possibly have *pp*-, cf *upaharaum*, which see below  
*upari* "on" postpos c obl 70, 75 92 122 139, 141, 171, 208, 274 297, 318, 366, 386, 434, 457, 534 504, Skt Pa *upari*, Pkt *uppari*, cf *upari* above  
*upaharau* "over and above" postpos adj c obl 504, *ūpāharaum* n 361, OG *ūpara* (or *ū*) + *harau*, see note on *raharai* Gram pp  
*ūpādātau* "taking up" pres part dir sg m 426, *ūpāti* inf 511 Skt *utpādayati* > Pa *uppāletti* > Pkt *uppādati* > OG *upālai*, MG *upāre*  
*ūpārjati* "acquires" v 3rd sg pres 320, 191, *ūpārjumi* past part dir sg n 165, 166, lw Skt *upārjayati* The *ū* is prob due to the influence of words like *ūpādati* above  
*ublagau* "broken in trained" past part dir sg m 205, *ūlagaum* n 209, Skt *ulblagna* > Pkt *ubblagja* ext in OG  
*ūraminī* "the name of a city" subst dir sg f, lw Skt *urumini*  
*ulāṭi* "an implement of Jaina ascetic" subst obl sg n 240 Skt *upalilakam*, Pkt *olakkā*, ext in OG  
*ūcala* "on a wrong path" subst loc sg f 320, Skt *ulcartma* > Pkt *uruttā* > OG *ūcala*  
*ūcāḍhi* "medicine" subst dir sg n 96 240 pl 361 488, lw Skt *ūcāḍhi* MG *oṣar*, cf Gmār *oṣaḥ* besides Skt *oṣaḥ*  
*usarau* "injured destroyed" past part dir sg m 195 229 254 353, Skt *usareti* > Pa Pkt *usanna*, ext in OG  
*ūśā* "inhaling" comp with *nī* is subst dir pl m 155 Skt *uśā* > Pa Pkt *uśā* MG *uśā*, see ND 55a 28  
*ū* on "on high" adj lw sg n 22 369 Skt *uccale* > Pkt *ucca* > OG *ū* (or *ū*) < *ū* MG *ūce*

*ūmecha* "on a very high" adj loc sg n 262

*ūmta* 'a camel' subst dir sg m 169, pl 182, Skt *ustro* > Pā  
Pkt *utto* > MG *ūt*, see ND 43 a 36

*ūmdaum* "deeply" adv 511, Pkt *umdayam* adj, see ND 61 b 32

*ūmdira* rat subst obl sg m 529, Skt *undurah*, Pā *undura* >

Pkt *umdura umdara*, MG *ūdār*

*ūmbara* 'a kind of tree' subst dir sg m 234, Skt *udumbarah*, Pā  
*udumbaro*, Pkt *uumbaro*, MG ext *ūbro* See ND 221 a 25

*e* that dem pron dir sg m 13, 75, 88, 99, 102, 119, 278, 457,  
181 f 201, 533 n 111, 172, 481, pl 50, 71, 108, 143, 223,  
296 321 *cha* emphatic dir sg m 33, 45 277, pl m. 330, 386,  
n sg pl 73 178, 202, obl sg pl m 19, 81, 190, n 376, 381,  
419, mixed genders obl pl 383

that dem adj dir sg m f n 121, 161, 491, pl 127, 163, 191,  
obl sg m 1, 45, 48, 93, 402, f 4, n 128, 381, 390, pl 3, 386,  
412 481 See below

*che* by these" pron and adj inst pl m n 77, 330, 391, 470, 525,  
532, all genders combined 470, loc pl 241, for sg forms see  
*inaum* Derivation Skt *cah* > Pā *co* > Pkt *co* > *cho*,  
OG *cha* or *e*, MG *i* dialectically, the standard form being *e* For  
the various forms in Mod I see ND 524 b 35, also J. Bloch  
428 b 13 and §§ 160, 203, 276 See Gram p 32

*eka* "one" num adj dir sg m 386, Skt *ekah*, Pkt *ekka-*, *ekam*  
inst sg 19, 105, 274, 386, loc sg 99, 110, 160, 223, 352, 386,  
387, also *ekā* 119, 239, 335, 342, *ekacha* "one another" pron  
obl sg 54, 386

*ekela* "one by one" num pron obl sg 466, *ekelai* loc sg 276,  
Skt *ekāṇka* Pkt *ekkelkama*, *ekkalika-*, MG *ekkel*

*ekathe* "collectively" adj inst pl m 532, Skt *eka stha*, Pā *ekattha*,  
Pkt *ekkattha*, MG *ekthe*

*ekīlau* "the figure 1" subst dir sg m 274, OG *eka-* + *-lau*, for  
*eka* see above

*ekamanau* 'of a determined mind' adj dir sg m 90, ext of *eka* +  
*mana*, for *eka* see above, *manau* ext lw Skt *manah*

*ekalau* "alone" adj dir sg m 158, 159, 160, 161, 370, 386, *ekālī*  
f 321, *ekālī* obl sg m 156, 158, pl 450, *ekalaum* dir sg n  
115, Pkt *ekalla*, MG *eklo*

*ekavūra* 'orce' adv 177, Skt *ekavūram* Pā *ekavūram*, Apbh  
*eklavūm* MG *ekvīr*



from 266 426, Pkt *lan/ai* ext by *la* in OG, seems to be the loc form, note *ā* in postpos, see ND 72 a 4

*lan/ae* by the girls subst inst pl f 19, 153, lw Skt *kanyā*

*lapura* camphor subst dir sg m 231 Skt *karpūrah* Pa Pkt *kappura*

*lamni* action subst loc sg n 103 lw Pkt *kamma* < Skt *liri a*

*larai* does v 3rd sg pres 23 36 52 61 63 69 71 116 130 143 117 159 236 253 360 516 etc also (na)*laraim* 13 61 86 116 138 152 180 197 207 316 314 367 *laraim* pl 9 78 97 110 127 143 175 215 216 also 2nd pers sg 51 292 *laraimi* 1st pers sg 139 377 407 475 503 508 *larisum* fut 3rd pl 215 *larisi* 2nd sg 123, *larisu* 1st sg 193, *larau* imperat 3rd sg 408 also 2nd pl 465, *lari* 2nd sg 258 522, *lari* inf 158 260 314 382 421, also absol 9, 105 150, 196, 212 253 372 *karata* pres part (unenlarged) 109, 459, *larta* pres part dir sg m 65, 222 333 399 414 467, *karatī* pl m 411 421 also obl 72, 449, *karatāri* gen pl 155 402 524

*larivau* pot part dir sg m 181 266 277 *karivā* pl 525, *larivau* dir sg n 77, 91 111, 114 115 131 156 161 451 457 also *larivāri* 296 *karivu* obl sg n 155 267, 323, 344, 411, 457, 502, 516 *karivau* inst sg n 77, *karivau* loc sg n 115 235 386 465, *karivā* dir sg f 412 461, *kīd/au* past part dir sg m 455 *kīd/ī* pl 468 476 *kīd/au* dir sg n 411 476 *kīd/ī* dir sg f 445 *kīd/ī* hui pres perf 3rd sg 182,

*kīyu* pass 3rd sg pres 181, *karitau* pass pres part newly created from the pres base dir sg n 307, *karivau* caus 3rd sg pres 316 401 494 also (na)*karivau* 355, pl 119, *karivau* caus impar 3rd sg 316 *karivau* caus pot part loc sg n 115 Pres base Skt Pa Pkt *Aprih* OG MG *kar*, pass Skt *kariyate* > Pa *kariyat* Plt *kīyū* caus Skt *kīrayati* replaced by *karīyati* > Pkt *karivai*, see ND 136 b 15, J Bloch 306 b 3

*karimā/ita* doer subst dir sg pl m n 6 74 83 116 158 179 226 279 240 obl pl 4 *Larai d/īre* inst pl m 107, *karimā/it* dir sg f 333 511 Skt Ia Pkt *karana* - *d/īre* MG *karīre* see footnote p

*kāṭmā/ita* in disgrace subst loc sg m 459 lw Skt *kāṭmā/ita* *karimā/it* the saw and other things subst dir pl n 281 Skt *kāṭpita* Pkt *kāṭpita* see ND 77 a 8



*karasanī* "a cultivator" subst dir pl m 195, also obl sg 497, pl 159, *karasanīe* inst pl m 195, Skt *karṣana* + *ika*, the Mod I has different words, see ND under *kisīn*

*karī* a noun in the inst case followed by *karī* makes an inst phrase, in *karī* sg 14 53, 58 76 91, 92 135 186, it is also : *karī* 92, 131, 151 also in *karī* 67, 79, 96 110, 132 139 155 179 241 : *karī* pl 60 73, 86 87, 128 129 132 165 186 231 412, before a noun in -a 77, derivation, same as *karī* absol of *karai* which see

*karmum* "with actions" subst inst sg n 173 193, *karme* inst pl n 137, lw Skt *karma*

*karpūrālike* "with camphor and other things" subst inst pl n 186, lw Skt *karpūrādika*

*kalpum* "imagined" past part inst sg n 379, lw Skt *kalpate*

*kaśāye* "with vices of mind" subst inst pl m 117 lw Skt *kaśījī*

*kaśmūh* "with pun" subst inst pl n 82, lw Skt *kaśī*

*kasautau* "a touchstone" subst dir sg m 190, Skt *kaṣapattalaka*  
Pkt *kaṣavattao*, MG *kaṣa*

*kahai* "tells" 3rd pres sg 1 3, 84 233, 256, 370 392 472 510  
also (na) *kahum* 358, pl 95 123, 212, *kahai chai* cont. pres  
3rd sg 230 256 322, 476, *kahai chaim* pl 73, 123 164, also  
*kahaim chaim* 400 522, *kahau chau* 2nd pl 376 *kahi* imperat  
2nd sg 429, *kahisu* fut 1st sg 1, *kahi* inf 279 also  
abs 191, *ka'atai* pres part dir sg m 373, *kahatī* obl  
521, *kahium* pot part 77, also *kahium* 119, *kahi*  
past part dir sg m 66, 399, *kahiā* pl 322 389 491, 412 also  
obl m n 132, and *ka'ijā* 482, *kahium* dir sg n 381 409 *kahim*  
pl 408, *kahi* dir sg f 287, 510, also obl 484 *kahium* / *ai*  
past perf (cond) 3rd sg 514 514 *kahium chai* pres perf 3rd  
sg 392 *kahi* pass 3rd sg pres 16 30 76 77, 132 223,  
296 298 321 383 386 410 also (na) *kahi* 190, 3rd pl 179  
439 499, *kahi'aim* pres part pass dir sg n 335 *kahi'*  
pl f 465, *ka'it'au* caus pres part dir sg m 350, Skt  
*ka'it'au* Pk *ka'it'au* Pkt *kahi* *kahi* see ND 81 b 1

*kahānāhīra* "one who tells" subst obl sg m 521 Skt *kahānā*  
*hīra*, Pkt *kahānāhīra*

*kahi* "that is to say" pres part gen pl 201 411 450 see under  
*kahi*

*kahi* "who n" interrog pron obl sg 455, *ka'ijā* > Pkt *kahi* >  
OG *kahi* The index replaced the interrog pron.

*lahū* "that is" 3rd sg pres pass 231, 469, a case of specialization in sense

*lahūm* "anywhere" adv 342, a double loc form, see *lahi*

*lahūm* "when" interrog adv 319, der same as above

*kampāvī* "cause to move" caus inf 5, lw Skt *lampate*, as MG *lampe*

*kālūmbara* "a kind of tree" dir sg n 234, a lw ? cf *ūmbara* above

*kūga* "a crow" subst dir sg m 95, 510, 519, 530, an early lw Skt *kālah*

*kāginī* "a female crow" subst dir sg f 187, *kāga* (see above) + *nī*

*kāchabā* "a tortoise" subst obl sg m 484, Skt Pā *lacchapa* >

Pkt *lacchabha*, OG ext *kāchabau*, the *-b* is not explained

*laja* "work" subst dir sg n 76 118, 150, 155 252, 362, 377, 448,

455 469 529, dir pl 346, 372, obl sg 355, 376, pl 195,

*lajum* inst sg n 484, *lāji* loc sg 80, 143, 151, 203, 329, 403,

436 448 489, also *kāja* 374, *kāje* loc pl 306, Skt *kāryam* >

Pkt *lajjam*

*kājagaraum* "useful" adj dir sg n 473, *kājagarā* dir pl m 43,

OG *kāja karaum* < Skt *kāraḥam*

*kādhai* "takes out" 3rd sg pres 472, 504, Pkt *kaddhati* replaces

Skt *kṛsati*, *kādhi* past part dir pl f 261, MG *kādhe*

*kālayau* "rusted" adj dir sg m 248, OG *kāta* + *-iau*, Skt

*-itaka-*, for *kāta* see *kātum* below

*kātum* "with rust" subst inst sg m 248, Pkt *katta*

*kādavum* "with mud" subst inst sg m 248, Skt *kardama* > Pkt

*kaddama*, the loss of nasalization is unexplained

*kāna* "ears" subst dir pl m 32, 43, 378, 454, obl pl 533, Skt

*karnā*, Pā Pkt *kannā*, see ND 86 a 49

*kāranapanam* "as a cause" inst sg n 42, lw Skt *kāraṇa-* + *-panam*

*kāranum* "by a cause" inst sg n 95, 110, lw Skt *kāraṇam*, might be an OG word

*kālamuhā* "angry faced" dir pl m 77, Skt *kālamukha* > Pkt

*kālamuhao* > OG *kālamuhau* > MG *kālməyo*

*kālasoriyā* "a prop name" subst obl sg m 445, *kāla-* + *-sora-* + *-iu*

*kālum* "by the time" subst inst sg m 30, 161, 252, *kālī* loc sg m

117, 171, Skt Pā Pkt *kāla*, MG *kāl*

*kālā* "black" adj obl sg m 95, *kāle* inst pl m 272, Skt *kālākāh*

Pkt *kālao*, OG *kālau*, MG *kālō*, see ND 90 b 32

*kālikācāryum* "by Kālikācārya" subst inst sg m 105, 223, 229, 380

- Jāmī* "any" indef pron dir sg n 223 229, 380, 111, pl 321, used  
adjectively dir sg n 139, 155, 160, 179, 186, 315, 478, dir sg  
m 178, 511, Skt *jāmeit*
- Jāu* "why" interrog adv 51, 66, 67, 208, 269, 314, Apabh *kāma*,  
see Hem iv, 118, 121, 422, 131
- kāmlana* "a bangle" subst obl sg n 179, Skt *kaṇṭhanam* > Pā  
Pkt *kamlanam*, see ND 66 n 21
- Uma* "how" interrog adv 168 176, 318, 106, 408, 180, "why"  
26, 30, 111, 277, Apabh *kenra*, *kenra*, *kima*, see Hem iv,  
376, 101, 118, cf OG *jima*, *tima*, *ima*, MG *ken*, *jem*, *tem*, *em*
- kinakima* "in what different ways" adv 475, OG *kima* repeated,  
see above
- kilūciū* "unhappy" adj dir sg m 70, *kileciū* obl sg n 279, lw  
Skt *kileśa* + *-iū*
- kivāraim* "some time" indef adj 95, 216, 382, Pkt *kai* + *tāra*-,  
note -i
- kisiu* "of any kind" indef pron and adj dir sg m 47, *kisiyī* pl  
11, *kisium* dir sg n 76, *kisiu* loc sg n 189, *kici* obl sg f  
297, 352, see below
- kisiu* "of what kind" interrog pron and adj dir sg m 120 *kisiyā*  
pl 1, *kisium* dir sg n 120, 476, *kisc* inst pl m 480, Skt  
*kīdrśika*, Pkt *kisia* > OG ext *kici* u > *kisiu* note the  
shortening
- kisiuri* "why" adv 21, 35, 139, Pkt *kīcam* > OG *kis* (ium),  
note i
- kiciū eka* "some" indef pron obl sg m 179, OG *kiciū* + *eka*
- kihiri* "where" adv 158, 278, 288, 321, 341, prob a case form  
(gen pl 1) of the word represented in Apabh *kike* "why" see  
Hem iv, 365
- kīāntau* "from where" adv 470, OG *kīhām* + *tau*, see above
- kīya* "is done" pass pres 3rd sg 26 271, 289 etc see *karai* above
- kīdi* "worm" subst dir sg m 45, *kīdi* inst pl 321, Skt *kīṭaka* >  
Pkt *kīlo*, MG *kīro* see ND 92 b 42
- kīci* "ants" obl pl f 174, 176, *kīci* inst pl 174, Skt *kīṭikā* >  
Pkt *kīhīci* MG *kīci*, see ND 92 b 41
- kīraui* "by whom" interrog pron inst sg m 263, Skt *kīra* >  
Pkt *kīra* > OG *kīraui*, note < > i
- kīkam* "done" past part dir sg m 70, 151, 159 174 175, 192 220  
301, *kīkī* pl 3, *kīkīrai* dir sg n 81, 109, 139, 145 165,  
*kīkī* pl 4 43 83 215, 270, *kīkīrai* pl m 77, *kīkīrai* loc

- sg n 103, *kīdhī* dir sg f 47, 55, pl 334, Pkt *kiddha-* *liddha*, *laddha*, see under *karar*
- kunaekum* "by some one" pron and adj inst sg m 33, *kunum eka* loc sg 179, 239, OG *kuna* + *eka*, see *kūna*
- kupru* "angry" adj dir sg m 91, *kupriyā* pl 42, lw Skt *kupyati*
- kubuddhi* 'of bad intelligence' adj dir sg m 173, lw Skt *kubuddhi*
- kumānasa* "a wicked man" subst obl pl m 137, lw Skt *ku-* + OG *mānasa*, Skt *mānusa* > Pkt *mānusa*, note the early change *u* > *a*, see ND 503 b 7
- kumarum* 'by the son' subst inst sg m 39, lw Skt *kumāra-*
- kuli* "in the family" subst loc sg n 55, 154, 331, Skt Pā Pkt *kule*, MG *kul*, see ND 101 a 33
- kusamsargi* "in the bad company" subst loc sg m 64, lw Skt *kusamsarga*
- kūna* "who" interrog pron nom sg m f 129, 289, *kunam* inst sg m 138, *kunum* inst sg m 416, *kunum* loc sg n 179, 239, Skt *kah punah*, Pā *ko pana*, Pkt *kavanu*, *kauna*, MG *kon*, see ND 98 a 6 See Gram, p 34
- kūe* "in the wells" subst loc pl m 200, Skt *kūpesu* > Pā *kūpesu* > Pkt *kūehu*, MG *kuve* See ND 102 a 13
- kūtvar* "in beating" pot part loc sg n 183, Skt Pā Pkt *kutta-* > OG *kūtar*, see ND 96 b 38
- kūda* "a fraud" subst dir sg n 507, also obl sg n 204, Skt *kūtam* > Pkt *kūdam*, MG *kūr*
- kūdaum* "wrong" adj dir sg n 457, *kūdā* obl sg n 177, also obl sg m 385, Skt *kūtaḥam* > Pkt *kūdaam*, MG *kūrū*
- kūdābolau* "a liar" subst dir sg m 507, Pkt *kūdaa bollau*
- kulaum* "undeveloped" adj dir sg n 427, Skt *lomalaḥam*, Pā Pkt *lomala*, MG *kūnū*, absence of nasalization is curious, or Pkt *kulla* "weak", ext, will give the word
- ketalā* "some, how many" indef and interrog pron and adj dir pl m 122, 167, 170, 179, 252, also obl pl m 339, *ketale* inst pl m 495, Skt *kāyattika-*, Apabh *kettia*, *kettila*, *kettula-*, ext in OG *ketala um*, MG *letlū*
- ketalāeka* "some" indef pron and adj dir pl m 28, 52, 285, 423, 495, *ketalāeka* dir pl f 52, OG *ketalā* + *eka*, see above, *ketalā*
- kevalaum* "mere" adj dir sg m 182, 185; *kevalaum* dir sg n 193, 209, 220, Skt Pā Pkt *kevala*, ext in OG, MG *keval*
- kevalaum* "only, merely, in vain" adv. 338, 416, 462, Skt *kevalam*, Pkt *kevalam*

*leśa* "hair" subst dir pl m 198, 357, Skt *leśāḥ*, Pa Pkt *leśā*, see ND 104 b 43

*lo* "some, any, who" indef and interrog pron and adj dir sg and pl m f 478, 490, emphatic *loḥ* 71, 307, 404, 431, Skt *lascit* replaced by Pā *loci*, Pkt *loi*, see ND 105 b 34

*loeka* "somebody" indef pron and adj dir sg pl m f 31, 37, 67, 71, 92, 168, 253, 254, 417, 418, 458, 509, OG *lo + eka*; see *lo* above

*lotāloti* "a crore of crores" num subst obl f 274, Skt *lotālotiḥ*, Pkt *lotāloti*

*lotālotigunau* "a crore crore fold" adj dir sg m 178, Skt *lotāloti + guna*, Pkt *lotālotiguno*, ext in OG

*loti* "a crore" num subst dir sg f 207, obl sg 18 274, 280, also *lotī* 187, dir pl 276, *lotium* inst sg 276, *lotie* inst pl 269, Skt *lotiḥ*, Pkt *loti*

*lotigunau* "a crore-fold" adj dir sg m 178, OG *loti + gunau*, see above

*lriyām* "by work" subst inst sg f 226, Skt lw *lriyā* m is prob a shortened form of *-im*, this termination appears only after the Skt lws ending in *-ā* and is very rare

*lriyām* "by action" subst inst sg f 421, lw Skt *lriyā*

*lśanum* "in a moment" subst inst sg m 28, 126, *lśani* loc sg m 116, *lśanilśani* "every minute" 214, lw Skt *lśana-*

*lśaya* "in destruction" loc sg m 149, 195, lw Skt *lśaya*

*lśetri* "in the field" subst. loc sg n 99 179, 386, *lśetre* loc pl 369, lw Skt *lśetra*

*lśipam* "lose" v 3rd pl pres 388, lw Skt *lśipati*

*lśelhuī* "shake" inf caus 5, lw Skt *lśelhayati*

As *lś* is written as *s* in the MS, for the words beginning with *lś* see under *s*

*gūsa* "a window" subst dir sg m 334, Skt *gūḥśāḥ* > Pa *gūḥśāḥ* > Pkt *gūḥśāḥ* > OG *gūḥśā* *gūḥśā* > MG *gūḥśā*

*gūḥśā* "a castle" subst dir sg m 506, Pkt *gūḥśā* m, for various forms in Mod I see ND 113 b 36

*gūḥśarāḥ* "a rampart" subst dir sg m 523, OG *gūḥśā* (see above) + *raḥ* m < Skt *raḥśāḥ* See ND 543 b 29

*gūḥśam* "as many times" adj dir sg n 354, 414, *gūḥśam* inst sg n 20, Skt *gūḥśā* Pkt *gūḥśā* ext in OG, MG *gūḥśā*, the change *-u* > *-a* in long words like *lś* *gūḥśā* is to be noted

*ganī* "count" v imperat 2nd sg 94, *ganū* pass pres 3rd sg 455, *ganūm* 3rd pl 478, Skt *ganayati* > Pa *ganeti*, Pkt *ganai* see ND 135 a 16

*ganum* "by the Jaina priest" subst inst sg m 543 Pkt *ganī*

*gatum* "in the condition" subst loc sg f 122, 217, 243, 470, lw Skt *gatih*

*gamaṃ(na)* "likes" v 3rd sg pres 63, *gamatau* pres part dir sg m 323, *gamatai* loc sg 379, *gamate* inst pl 188, Skt *gamyate*, Pa *gammai*, see ND 135 b 37

*gayau* went past part dir sg m 162, 196, *gayaum* n 62, Skt *gatah* Pkt *gayo*, OG ext *gayau* but *gai* loc sg n 193, Skt *gate*, Pkt *gaye*, see ND 136 a 11

*gayasukumālīla* 'a proper noun' dir sg f 55, Skt *gayasukumarīkā* Pkt *gayasukumālīā*

*garuu* "big" adj dir sg m 406, *garūum* n 428, Skt *guru* replaced by Pa *garuko* > Pkt *garuo*, ext in OG *garū u*, see ND 136 b 6

*garbhī* "in a womb" subst loc sg m 18, lw Skt *garbhah*

*galai* "on the throat" subst loc sg m 447, Skt *galakam* > Pkt *galaam* > OG *galaum* > MG *galū*

*gahlapanaum* "madness" subst dir sg n 309, OG *gahīla* + *panaum*, see *gahīla* below

*gahīlā* 'mad' adj obl sg m 309, Skt *graha*, Pkt *gahīlla*-, ext in OG *gahīlaum*, MG *ghelū*

*gādalaum* "a cart" subst dir sg n 470, Pkt *gadda*, OG ext by *laum* For the various forms in Mod I and their connection with Skt *garta* "a chariot seat" see ND 140 a 40, MG *gādū*, *gāllū*

*gādhau* "very much" adj dir sg m 126, 141, 161, 207, 323, *gādhā* pl 38, 278, *gādhaum* sg n 203, 221, 277, 304, *gādha* obl sg n 371, *gādhai* inst sg m<sup>h</sup> 132, 178, 318, *gadhī* dir sg f 352, *gādherau* compar dir sg m 141, Skt *gādha* ext by *u*

*gādhaum* "very much" adv 228 336, 424 468 *gādhau* m 424, 501, 502 522, *gādhaum* inst sg 319, see *gādhau* above

*gāthāe* "by means of strophes" subst inst pl f 230, 382, 404, 542, *gāthāum* loc sg 260, lw Skt *gāthā*

*gūma* "a village" subst dir sg n 356, pl 416, obl pl 385, Skt *gramah* m, Pa Pkt *gūmao* m, see ND 139 a 2

*gūmadīā* 'a villager' subst obl sg m 428, Skt *grāma* ext by *-da-* in Pkt, further ext in OG by *-īu*, see Gram p 21, see *gīma* above

- gīraṇa* "pride" subst dir sg n 325, Pa Pkt *gāraṇa* der Skt *qaru qala* "an abuse" subst obl sg f 133, Skt Pa Pkt OG *qāli*, MG *gāl*, see ND 141 b 5
- gīṇam* "in a stroph" subst loc sg f 482, *gīle* inst pl 406, Skt *gāthā*, Pkt *gāhā*, *qāha*, cf Sgh *gī* see ND 139 a 18
- gīṇtha* "a tie" subst dir sg f 201, Skt *grantham*, Pa *gantha* m, Pkt *gamtha* m f, MG *qīthi* See ND 139 a 34
- gim* "went" past part dir sg n 189, Skt *gata* Pkt *qiya*, ext sum by analogy in OG, see the alternative form *gi jaum* above
- gunai* "revises" 3rd sg pres 233; also (na) *gunaim* 358, *quniatum* pot part dir sg n 64, a derivative verb from Skt noun *guni*
- gunim* "by virtue" subst inst sg m 58, *gunc* inst pl 49 68, Skt Pa Pkt OG MG *guna*
- gunau* "-fold" adj dir sg m 178, Skt Pa Pkt *guna*, ext in OG
- gunākāre* "by multiplication" subst inst pl m 269 lw Skt *gunākāra*
- guphāvāsī* "residing in a cave" adj obl sg m 62, OG *gupha rūsi*, *guphā*, Apbh *gumpho*, for the discussion on this word see ND 145 a 16, Skt *guhā* cannot give this form, *vāsī* Skt lw
- gurū* "a preceptor" subst dir pl m 155, *gurum* inst sg 150, *gure* inst pl 66, 116, 376, the inst forms point that the word was declined as if it were *gura*, but the old form *guru* seems to have been kept on in the Direct case
- gurūāpanaim* "through pride" subst inst sg n 192 instead of *garūāpanaim* prob through an attempt at learnedness
- gupte* "by protections" subst inst pl f 389, lw Skt *qupṭih* the case form is not regular
- gūnchalaum* "a spiral, a bunch" subst dir sg n 313, *qunichalaum* obl sg 314, *gūnchalim* dir pl n 538 Skt *guccha* Pkt *qun cha* ext in OG by *-laum* cf MG *qīūcū* See ND 143 a 35
- gūjha* "a secret" subst dir sg n 11 205, Skt *cuhjari* ~ Pkt *guyhim* > OG *qūja*, see ND 158 a 3
- goparavāsi* "in the cow pen" subst loc sg n 234 260, *gāsi* + *charasi* ?
- goparavāsi* "hiding" pres part caus dir sg m 176 lw Skt *gopāraṇi*
- gori* "a proper name" subst dir sg m 170, Skt *gori* Pkt *gori*
- gṛāsi* "hours" subst dir pl f 334, Skt *chasi* *chasi* Pkt *gṛāsi*, *qāsi* MG *qārāsi* < *qārāsi* See ND 153 b 14
- hāsi* "much" adj adv dir sg m 116 197, 202 317 *chasi* pl 52 143 160 236, obl sg 12 100 154 158 166 243 263 425,

pl 125 323, 387, also *ghanām* 379, *ghanaum* dir sg n 20, 25, 77, 128, 191, 333, also *ghanum* 250, 256, *ghanām* pl 83, 102, 194, obl pl 187, 324, 535, *ghanai* inst sg m n 30, 82, 357, 494, 524, also loc sg 319, *ghane* inst pl m n 243, 269, 323, 338, 393, 443 479, *ghanī* dir sg f 350, also obl pl 19, 97, *ghaneraum* compar dir sg n 517, Skt *ghanakam* > Pkt *ghanaam*, see ND 154 a 8

*ghanīvara* often 'adv 310, 335, OG *ghanī* + *vāra*

*ghaddhā* 'donkeys' subst dir pl m 74, Skt *gardabhāh*, Pa *gadrahbā*, Pkt *gaddahā* OG *gaddhau*, MG *gādhero*, the aspiration in the initial syllable of the OG word is unexpected, as also the *-ddh*, see ND 134 a 41

*ghara* 'a house' subst dir sg n 89, 152, 220, pl 278, obl 220, 230, 370, *gharum* inst sg n 477, *ghare* loc pl 354, *ghari* *ghari* 'at every house' 373, Pa Pkt *ghara*, MG *ghar*. For discussion on this word see ND 154 a 49

*ghatyā* "placed" past part (?) obl pl m 60, Pkt Apbh *ghallai*, MG *ghāle*, see ND 155 a 31

*ghānūm* 'by or in the mill' subst inst or loc sg f 42, Skt *ghātānikā* > Pkt *ghāyana* See ND 156 b 44

*ghāya* "slaughter" subst dir sg m 131, 133, obl 176, Skt *ghātaḥ* > Pkt *ghāya* > MG *ghū* "a throw", see ND 155 b 41

*ghāmta* "a bell" subst obl sg m 489, Skt *ghantaḥ* > Pkt *ghamto*, see ND 156 a 6

*ghāmtali* "a small bell" subst dir sg f 447, OG *ghāmta* + *lī*, see above

*ghī* "purified butter" subst dir sg n 368, Skt *ghṛtām*, Pa *ghatam*, Pkt *ghiam* *ghiyam*, MG *ghī*

*ghodā* "horses" subst dir pl m 182, Skt *ghotakāḥ* > Pkt *ghodaā*, see ND 160 b 29

*ghosaru* "was published loudly" caus past part dir sg m 268, lw Skt *ghosayati*

*cautha* "a Jaina fast" subst dir sg m 369, Skt *caturtha*, Pkt *cauttha*, a Jaina religious word

*cauthā* "fourth" adj obl sg m 12, Skt *caturtha* > Pa *catuttha* > Pkt *cauttha*, ext in OG *cauthau*, see ND 186 b 48, cf *cauthi*, MG *cāthī* 'the fourth day of a lunar fortnight'

*caudasī* 'the 14th day of the lunar fortnight' subst dir sg f 241, Skt *caturdaśī* > Pkt *cauddasī*; MG *cāūdasī*



- caupūda* 'four footed' subst dir sg n 117, pl 206, 447, OG *cau* + Skt *pada*
- caumāsai* 'in the rainy season' subst loc sg n 369, Skt Pa *caturmāsam* > Pkt *caumāsa*, *cāumāsa*, ext in OG *caumāsaum*
- caurāsī* 'eighty four' num subst dir pl 194, Skt *catur* + *aśīti*, Pkt *caurāsī*, see ND 187 b 25, the -ā is due to *bū* in the number 82
- caurīhāra* 'night fasts' subst dir pl m 3, Skt *catur* + *īhāra*, Pkt *caurīhāra*
- caurīsum* 'in an epoch in an age' subst loc sg f 179, Skt *ca'ur* *īśatikā* > Pkt *caurīsiā*
- cadai* 'gets up' v 3rd sg pres 170, Pkt *cadai*, MG *cæte*, MG *cæthe* might be from *cadhai*, see ND 161 b 33, *caduā* past part dir pl m 301, *cadāriu* caus past part dir sg m 186, *cadāriui* pot part caus loc sg n 186
- cānākya* 'a proper name' subst compounded 150, Skt *cānakya*
- cāritrīā* 'he who observes vows' subst obl sg m 470 513, pl 48 165, 406 539, *cāritrīe* inst pl 498, Skt lw ext *cāritrī* by *u*
- culn* 'walks' v 3rd sg pres 352 367, al o (na)cūlaum 130, pl 74, *cūlai* *chai* cont pres 3rd sg 415, *cūlaum* pot part dir sg n 318, *cūlū* obl 297, *calūriu* caus past part dir sg m 175, Skt *caryate*, *calyate* > Pkt *callai*, MG *cūle*, see ND 172 b 45 173 a 30-40
- cāmeaum* 'with the beak' subst inst sg f 472, Skt *ca'cūh* m, Pkt *ca'cū* f, see ND 179 b 11
- cāmmēdā* 'leather' subst obl sg n 380, Skt *carma* > Pa Pkt *emma* ext in OG by *-laum*, *cāmmēlaum*, MG *cūmrū*, see ND 172 a 11
- cæpæcigilau* 'shining' pres part dir sg m 51
- calti* 'in the mind' subst loc sg n 464, lw Skt *ca'tem*
- cætri* 'four' num subst and adj 179, 271 296, 297, 358 497, *cihum* oll 214 310 342 386 401, 465 497, 532, Skt *cateḍri* cf *cattih* in Pkt *cett* *līa*, *cætri*, then *cūri* (*ti* *tri*) > *cyūri* see ND 172 a 42
- cīknaum* 'sticks' adj dir sg n 222 301, *cīknaī* oll sg m 535, *cīknaui* inst sg n 172, Skt Pkt *cīkna* ext in OG *cīkna*
- cī'ui* 'contemplates' v 3rd sg pres 36 468, also (*ti*)*cī'nd'ui* 170, *cī'ui* abs 257, also inf 55, *cī'ui* *ai* *i* pres part d- pl m 163, *cī'ui* past part d- sg m 143, *cī'ui* *ui* dir sg n 26 *cī'ui* loc sg f 143, *cī'ui* loc pl m 165,

. *cīmtavītaum* pot part dir sg n 95, 319, *cīmtavī* pass pres 3rd sg 204, *cīmtavītaum* caus pass pres part dir sg n 29, Skt *cintayati* > Pā *cīnteti* > Pkt *cīmteti*, the causal form seems to have been used in the primitive sense. The absence of nasalization in some forms seems to be due to confusion with *citta*

*cīmta* 'worry' subst dir sg f 372, Skt *cintā* > Pkt *cīmtā* > Apbh *cimta*

*cūkaṛi* 'misses' v 3rd sg pres 430, Skt \**cyut kṛta*, Pkt *cuklao*, *cūku* 480 from *cukla-* + *iu*, a new formation, *cūkivaum* pot part dir sg n 50, 327, *cūkaṛaṇi* caus 3rd sg pres 229, *cūkavū* past part caus dir sg m 224, *cūlavī* inf caus 232, *cūlavī* 3rd sg pres caus 117, see ND 179 a 31

*cūdi* "bangles" subst obl pl f 334, Pkt *cūda-* m, Apbh *cūdullau*, see Hem iv, 430, cf MG *cūri*, *cūrō*, *cudlo*, *cudh*, see ND 181 a 21

*cūrī* "is crushed" v pass 3rd sg pres 312, Skt *cūryate*, cf Pkt *cura* m, see ND 181 a 1

*cetū* "woke up" past part dir sg m 192, lw Skt *cetayati*, see ND 182 b 20

*corī* "theft" subst obl sg f 243, 456, Skt *cāurikā* > Pā *corikā* > Pkt *coriā*, see ND 185 b 8

*celau* "pupil" subst dir sg m 93, *celā* pl 377, it is either connected with Skt *cela* "baby's napkin" + *la-* or Skt *ceta-*, cf Pkt *cella*, *cilla-*, Bloch connects it with the Dravidian *cillu* denoting the idea of smallness, see ND 183 13

*cosaum* "clear" adj dir sg n 213, *cosū* obl sg n 213, *cosaṇ* inst sg n 443, Skt *cāṭṭsa* > Pkt *collha* ext in OG, see ND 184 a 2

*cyaraum* "fall" v 3rd pl pres 29, lw Skt *cyavate*

*cha* "six" num subst dir 3, 82, 111, 234, 374, 394, obl 322, 368, 394, 425, 537, *chae* inst pl 322, \**ksat*, Pa Pkt *cha*, cf Skt *sat*, for comparison with the forms of other Indo European languages see ND 189 a 9

*chari* "is" v 3rd sg pres 1, 2, 3, 6, 26, 33, 42, 43, 47, 70, 73, 83, 85, 394, 451, *chaim* pl 1, 101, 143, 232, 280, 288, 451, *chaum* 1st sg 22, 256 *chatau* pres part dir sg m, *chatā* pl 36 329, also obl sg m n 495, 530, *chatar* loc sg n 207, 253, *chate* inst pl 273, Skt *ākṣeti*, Pa *acchari*, Pkt *acchar*, *achar*, for the

discussion and various views on the derivation of this word see  
D 191 a 27

"thirty six" num subst dir 274, OG *cha trīsa*, for *cha*  
above, *trīsa* < Skt *trimsat*

"a period of six months" subst dir sg f 428, Skt *ṣaṁmāsikā*,  
Pkt *chammāsī*

a "twenty six" num subst dir 386, Skt *sadvimśatī* >  
Pkt *chavīsa* > Apbh *chavīsa*, see ND 19 a 1

in "secretly" adv 195, Skt *channam* > Pkt *channam*,  
in OG by *-um*, see ND 195 a 50

"secretly" adv 308, 478, prob a development from the  
n pl form of Skt *channa-*

a she goat" subst dir sg f 147, Skt *chāga* > Pkt *chāa*  
in OG *chū li*, MG *chālī*, *cālī* (dialectically used by shepherds)

"gives up" v 3rd sg pres 37, 89, 117, 160 172 173 251,  
1) *chāmdaim* 172, *chāmdisi* 3rd sg fut 319 *chāmdiu*

st part dir sg m 88, 141, *chāmdī* pl 197 also *chāmdyī*  
, *chāmdium* dir sg n 89, 105, 295, *chāmdyām* pl 431

, *chāmdī* inf 173, 255, also absol 459, *chāmdatau* pres  
rt dir sg m 37, *chāmdivaum* pot part dir sg n 295

7, *chāmdivā* obl sg n 477, *chāmdium* pass 3rd pl pres  
3, Skt *chṛndati* > Pkt *chaddeti*, Pkt *chaddai* MG *chāde*

r derivation see ND 192 b 1

"cuts" v 3rd sg pres 133, *chedai chai* cont pres 3rd sg  
8, *chedī* abs 112, *chedivaum* pot part dir sg n

145, lw Skt *chedah*

"end" subst obl sg n 214, Skt *cheda* > Pkt *cheda* a  
row", see ND 201 a 12

n "in the end" subst loc sg m 30 251 OG *clcha-dau* MG  
*cl*

"in the last" adj loc sg m 171, OG loc sg *clcha - lau*,  
G *chelo*

"to untie" inf 201, Skt *chutati* caus *chodiyati*, Pkt *clodeti*,  
G *chedai*, see ND 199 b 13, MG *clori*

"children" subst obl pl n 141, Pkt *chopira* m is the same  
word as MG *chora*, see ND 201 b 40

one only "emphatic particle" 20, see p below

"conj" 25 29 51, 52 64 66 67, 71, 99 159 210 244, 253 263,  
32 459, 481, etc., Skt *yathā* Pkt *ju*

- jaikimai* "even if" 43, 228, 344, 383, 414, Skt *yadi kimapi*, Pkt *jaikimari*
- jaipuna* "but if" conj 346, Skt *yadi punah*, Pkt *jaipuno*
- jau* "if, when" 346, 468, Skt *yatah*, Pkt *jao*
- jaga* "universe" subst obl sg n 202, 260, lw Skt *jagat*
- jattapanam* 'with obstinacy' subst inst sg n 118, cf Skt *jata*, also cf Pkt *jatta* "a predatory tribe" (mod *jāts*), cf Skt *jādyā*, Pkt *jadda*, *ti* shows that it is a lw
- jana* "men" subst dir pl m 247, Skt *janāh*, Pkt *janā*, see ND 207 b 19
- janāvivam* "by making it known" pot part caus inst sg n 20, see *jānai* below, see ND 207 b 27
- jamalau* "together" adv dir sg m 303, Skt *yama* "a pair", Pkt *yamala* > Pkt *jamala* ext in OG In MG it is used in account books, e.g. *jamle* "in total", prob an OG lw
- jamārā* "a birth, life" subst obl sg m 133, Skt *janma* > Pkt *jamma* + *ūrau* < Skt *lāra* extended (?)
- jayanā* "try, endeavour" subst obl sg f 448, Skt *yatanā* > Pkt *jayanā* It is a Pkt Jain religious lw, *jayanām* inst sg 523, also *jayanām* 295, 345
- jayavamtai* "victorious" adj dir sg m 538, ext Skt lw *jaya* *īanta*
- jarām* "through old age" subst inst sg f 382, lw Skt *jarā*
- jasa* "fame" subst dir sg n 342, Skt *yaśah* n, Pkt *jaso* m n, MG *jas* m
- jam* "if" conj 270, 281, 286, 287, 322, Skt *yat*, Pkt *jam*, also introducing the noun clause 398 453, 478
- jamkimai* "anything whatsoever" pron dir sg n 527, Skt *yatkimapi* Pkt *jamkimari*, cf *jaikimai*
- jāi* "goes" v 3rd sg pres 138, 226, 465, also (na)jām 205, 362, pl 153, 345, 444, *jāisum* fut 1st sg 468, *jāisum* pl 179, *jāi* abs 335, *jāte* pres part loc pl m 176, *jāvaum* pot part dir sg n 131, 262, 318, 320, 379, 416, *jāvai* loc sg n 166, 237, *jāivā* obl sg 103, 243, 170, Skt *yāti* > Pā *yāti* > Pkt *jāi*, see ND 214 a 44
- jājaraum* "old" adj dir sg n 382, Skt *jarjara* > Pā Pkt *jajjara* ext in OG
- jājīva* "for life, as long as one lives" adv 511, *yāvajīvam* > Pkt *jājīvam*
- jāna* "one who knows" dir sg m 10, 45, 95, 135, 323, 475, pl 42,

83, 164, 224, 227, 229, 393, also obl 142, 375; Skt *jānan* > Pkt *jīnam*

*jīnai* "knows" 3rd sg pres 23, 203, 205 338, 378, 536, (na)*jānam* 260, 400, 402, 403, 404, 405, also pl 91, *jīnaum chaum* pres cont 1st sg 490, *jānī* imperat 2nd sg 391, 453 531, . *jānī* abs 12, 219, 259, 261, 277, 289, 315, 322, 352, 536, . *jānatau* pres part dir sg m 67, 128 122, also *jānatu* 6, *jānatā* pl 119, 176, also obl sg m 490, *jānuu* past part dir sg m 43, 64, *jānuum* n 205, *jānuraum* pot part dir sg n 48, 330, 360, 494, *jānurau* m 9, 35, 290, 408, *jānurā* dir pl m 302, 497, also obl sg 412, 426, *jānuraim* inst sg 424, also *jānurai* 348, also loc sg 437, *jānuī* dir sg f 9 442, *jānū* 3rd sg pres pass 204, 209, 287, 531, *jānūm* pl 420, *jānūtūm* pres part pass dir pl n 478, Skt *jāndti*, Pa *jānāti*, Pkt *jānei*, *jānai*

*jātūm* "by birth" subst inst sg f 331, 333, Skt *lū jāti*

*jātūā* "a window with bars" subst obl sg n 334, Skt *jālin* 'having a net', ext in OG by *ūm*, MG *jāhiyū*

*jāmgā* "a thug" subst dir sg f 337, obl f 388 Skt *jāngā*, Pkt *jāngā*, see ND 212 b 14

*jam* "so long as" conj 283, Skt *yāvat* > Pa *yāva* > Pkt and Apbh *yāva*, *jāvam*, *jam*, see Hem iv 429

*jām lagai* "so long as" conj 181, 256, 258 269 403 543, *jam + lagai*, see above

*ji* "only, alone" an emphatic particle, 9 33 52, 60 65 81 82 92 93, 94, 95, 111, 128 143 160 205, 295, 348, 426, Pkt *ji* Apbh *ji*, *iji*, *ji*, see Hem iv, 119, 120, 123 429

*jima* "as like" adv 5 8, 23, 31, 33, 37, 39 41 55 57 59 87 106, 118, 130 131, 147, 149 172, 318 333, Apbh *jemra* prob on the analogy of *emra*

*jima jima* "the more the more" conj 110 117, 323 343 386 487 488

*jimai* 'eats' v 3rd sg pres 238 254 361, also (na)*jimaim* 239, 240, . *jimī* abs 392, *jimurā* pot part old sg n 299 Skt *jemati*, Pkt *jenai*, for the words in various languages see ND 216 b 18, cf M *jeian*, see Bloch 336 b 19

*jimanaum* 'to the right side' adv dir sg n 416, Skt *jemana-*, Pkt *jimana* "dining", OG *jimana* - u "the hand for dining", cf Nep *khine* *hi*

*ji-m'e* "for instance" conj 38 57, 110 113, OG *jima* - *te*

- jṃāraim* "when" conj 458, OG *ju* + *vāraim*, MG *jyāre*
- jisum* "of what sort" relative pron and adj dir sg n 83, 202, 239, 240 382, 384, *jisum* m 310, adv 384, Skt *yāḍṛsīkam*, see *isum*
- jīnaim* by whom 'relative pron inst sg all genders 6, 26, 47, 100, 139, 145, 209, 262, 314, 379, also loc sg 19, 24, 134, 207, 243, 449, *yēna* > Pkt *gena*, OG *jīnaim*, for the change *e* > *ī*, see Phonology p 11
- jīpai* "win" v imperat 2nd pl 329, *jīpivaum* pot part inst sg n 483, this OG verb seems to have been developed from some Skt form involving Skt *jitu*, cf Skt *jitvara*, *jīvana*, *jāpayati*, *japyate* etc, or (more probably), by some such analogy as MI *litta jitta* *hippar jippar*, see ND 217 a 14, cf MG *jityo*, *jīto*, etc
- jīpanahara* a conqueror" subst dir sg m 336, pl 388, Skt *jitrana* + *dhāra* > *jippanahāra* > OG *jīpanahāra*
- jībha* "tongue" dir sg f 72, pl 279, Skt *jihvā* > *jībḥā*, see ND 218 a 10, Bloch 335 b 8
- jīna* a being" subst dir sg m 4, *jīvam* obl pl 518, *jīvaum* inst sg m 197, 202, also *jīva* 201, and *jīvum* 198, *jīve* inst pl 206, 215, 322, 531, *jīvo* voc pl 465, Skt *jīvā*, Pa and Pkt *jīva*
- jīvatavyum* "life, with life" subst inst sg n 188, Skt lw *jīvatavya*
- jīvai* "lives" v 3rd sg pres 478, *jīvaum* pl 459, *jīvaum* 1st sg 503, *jīvatau* pres part dir sg m 280, *jīvatā* pl 444, *jīvatām* gen pl absolute 98, *jīvum* past part dir sg n 478, *jīvī* pass 3rd sg pres 283, Skt *jivati* > Pā *jīvati* > Pkt and OG *jīvai*
- jīnaloka* in the world of living beings" subst loc sg m 286, Skt lw *jīnaloka*
- jīhām* "where" rel pron loc sg n used adverbially 60, 262, 313, 331, 362, 367, 494, 495, 524, 532, OG *je* + *hām*, cf *ihām*, *kīhām*, for the change *e* > *ī*, see Phonology, p 11
- judatā* "fit, appropriate" adj obl pl m 316, pres part from OG v *judaī* "unites" Pkt *judaī*, see ND 221 a 36, cf MG *crus jorvū*
- juu* different" adj dir sg m 343, 491, *juum* n 495, Skt *yutah* > Pkt *juo*, OG *jū* ext by -u
- jūjua* "each separate from another" adj obl pl m 59, 303, *jūjūe* loc pl n 369, OG *ju* repeated and ext, see above
- jūnām* "old" adj obl pl n 325, Skt *jurnā* > Pa and Pkt *junna* > OG *juna* ext by *um*, see ND 234 a 44, Bloch 335 b 30

*je* "who" rel pron dir sg all genders 7, 9, 33, 35 12 382, 168 etc ,  
pl 19, 197, 371, 388 , also *jeha* 379 , obl sg 352, 361, 514 , *jel'e*  
inst pl 13, 73, 215, 216, 412 , Skt rel pron *ye, yo*, etc , on the  
analogy of *e* , see Gram , p 32

*jeje* "whoever, whichever" dir sg f n 101, 520 , OG *je* repeated

*jekocka* "some" rel indef pron dir sg m 518 , OG *je, lo, cka*

*jetalī* "as much" adj dir sg f 411 , Pkt *jettula* , see *etalī* , MG  
*etlī*

*jete* "anything whatsoever" indef pron dir sg n 375 , OG *je, te*

*jehakahi* "anybody whatsoever" indef pron obl sg m f 320 , OG  
*jeha + kahi*

*jehabhanī* "because" conj 218, 276, 351, 412 425 , OG *jeha + bhanī*

*jevadā* "as big as" adj dir pl m 198 , Apbh *jervada* , cf OG  
*tevadā, kevadā, evadā*

*joum* "see" v 3rd pl pres 480 , *jou* imperat 2nd pl 128 , *joī*  
absol 138, 238, 300, 301 , also *joi* 238 , *joī* past part f dir  
sg 297, 328 ; *jouvu* pot part dir sg m 362 , *jouvaum* n 317,  
331, 362 , *joīī* pres part pass dir sg f 362 , Skt *yogayati*  
> Pa *yogeti* > Pkt *joei, joi, joi* , see ND 618 a 6

*jogau* "fit, proper" adj dir sg m 156 , also *jogu* , Skt *yogya* >  
Pa *yogga* > Pkt *jogga, joga* , ext in OG , *jogu* is the shortened  
form of *jogau* , see ND 618 a 6

*jodī* "having folded" caus abs 7 , Skt *yutati* > Pkt *judai* caus  
*jodai* For the various forms in Mod I see ND where the  
discussion on the verb is given, 121 a 36 , see *juda'ū* above

*jhalahalatau* "shining" pres part dir sg m 451 , *jhalahalatām* dir  
pl n 278 , *jhalahalate* inst pl 286 , Pkt *jhalayhalai* , also *jhalī*  
*halai* connected with MG *jhaljhāl* and probably with Skt *jvalī* ,  
also see ND 230 b 25-30

*jhamjha* "a quarrel" subst dir sg m 360 , prob connected with  
Skt *jhālījā* "noise of storm" , Pkt *jhamjha* m MG has a  
group of words akin to this *jhamjherū jhamjhan* etc

*jījīī* "many" adj dir pl m 335 , *jī jheraum* comp dir sg n 18 ,  
Skt *āh rull jala* > Pkt *jhayja*

*jīūjha* "a fight" subst dir sg n 70 , Skt *yudhyati* > Pkt *juyjhai*  
also *jhayjha* n Apbh *jī yjha* n , the first *yj* rate is due to con-  
tamination with *jha* *aij* etc

*jīen* "repeats" v 3rd sg pres 191, 192 , *jīenai* pres part dir  
sg m 270 , Pkt *jīitai* , see ND 236 a 42

- jhūmsara* "a yoke" subst dir sg n 297, Pkt *jhūsar*, *jhosar* "bears" ?  
cf MG *jhōsvū* the verb, MG *jōsrū* "a yoke"
- talaīm* 'go, depart' v 3rd pl pres 320, (na)*talaīm* sg 353,  
*tālar* caus pres 3rd sg 237, 352, 353, 399, 526, *talī*  
abs 155, 156, 217, 356, *tālūaum* pot part dir sg n 410,  
*tālūau* loc sg n 519, *tālūā* dir pl m 332, prob a non Skt  
word Skt lex *tal* "to be confused", MG *talē*, *tālē* etc,  
cf Nep *tarnū* ND 240 b 41, see Bloch 339 b 11
- tālanahāra* the remover" subst dir sg n 162, pl 488
- thakurāi* "lordship" subst dir sg f 330, 331, obl sg f 437, OG  
*thākura* + *-āi*, see below
- thākura* 'a lord' subst dir sg m 16, 85, 324, 432, pl 450, Skt  
*thakkura* is of doubtful origin, prob related to Skt *sthā*, see  
Chatterji, part 1, § 296
- thāma* "a place" subst dir sg n 210, 322, *thāmi* loc sg 239, 318,  
436, *thāme* loc pl 381, Skt *sthāman* > Pkt *thāma*
- thālau* "empty" adj dir sg m 72, Pkt *thalla*, a non Skt word,  
MG *thālo*
- dasivā* "in order to bite" pot part obl sg 138, Skt *damśati*, *daśati*,  
Pkt *dasai*, Pa *dasati*, see Bloch 344 a 29
- dābau* "on the left" adv dir sg n 416, Pkt *dāva*, but more prob  
*dārra*, see ND 318 b 3, Bloch 342 a 1
- dāle* "with branches" subst inst pl f 540, Pkt *dāla*, *dāla*, *dālī*,  
see ND 259 a 37
- dahau* "wise" adj dir sg m 470, *dāhaum* n 80, *dāhaim* inst sg  
n 277, Skt *dagdha*, Pa Pkt *daggha*, as also Pkt *dah* (*hina*),  
for the discussion on the word Skt *dahati* see ND 256 a 30,  
247 a 49, 259 a 7
- dāla* "body" subst obl sg n 211, Pkt *dilla* "a kind of creature",  
"lump", see ND 260 a 16
- dimbau* "obstruction" subst dir sg m 470, Skt *dimba* "an  
egg", Pkt *dimba*, *demba* "an egg a lump", conversely *pinda*  
is used for egg in some Mod I languages, cf Eng lump, cf  
Nep *dibū*, ND 260 a 11
- duhalapanaum* "pride" subst dir sg n 208, see *duhulau* below
- duhulau* "proud" adj dir sg m 218, Skt *durlabha*, Pkt *dullaha*,  
by metathesis *duhalla*, or from Pkt *dohala* for Skt *dohada*
- dosā* "an old man" subst obl sg m 162, a name of physical defects  
See B and M equivalents from ND 262 a 25, cf also MG *dokra*



- dhaga* "heaps" subst dir pl m 198, the word is connected with a large number of MG words, *dhag*, *dhagla*, *dhaka*, *teka*, *telra* etc, it is also connected with similar words in other languages, see ND 266 a 20
- dhāmkīyām* "closed" past part dir pl n 270, Pkt *dhanka*, see ND under *dhaknā* and *dhaknī*, see Bloch 312 b 38
- dhīlau* "loose" adj dir sg m 216 259, 512, *dhīlaum* n 165, 176, *dhīlā* m pl 123, 514, *dhīlām* n pl 467, *dhīlī* f 462, Skt *dhīla* (1), Pkt *dhilla*, ext, see ND 266 b 12
- dhūkadau* "adjoining" adj dir sg m 233 290, *dhūkadaī* loc sg m 291, *dhūkādī* dir sg f 374, Skt *dhauka* > Pkt *dhukka* (adj) ext in OG with *-dau*, see ND 268 b 12 cf MG *dhukrū* v
- dhora* "cattle" subst dir pl n 117, cf MG *dhīlhā*, Nep *dhārī*
- tau* "then", "therefore" conj and postpos 25, 29 43, 51, 52 61 66, 67, 83, 111, 129, 133, 159, 163, 164, 201 223 241 257 289, 313, 316, 433, 459, 465, 483, 492, 510 Skt *tato* > Pkt *tao*, MG *to*, *tau pachai* "then" conj 133, OG *tau* + *pachai*
- taū* "yet" conj 13, 202, 203, 204 205, 208, 217, Pkt *tau khu* Apbh *tau hu*
- tau hāi* "even then yet" 18, 57, 90, 91, 132, 158, 171 414 481 also *tulai* 140, Skt *tathāpi* > Pkt *tahavi*, the OG *tauhū* has *u* analogically from *tau* see above
- taum* "thou" pron 2nd pers sg dir 208, 256 341 Skt *tuvam* Pkt *tuṃnam tuumi*, OG *tūm*, the OG *taum* is on the analogy of *laum* "I", see *tūm* below, see Bloch 381 a 26
- tanau* "of" postpos dir sg m 53, *tanā* pl 47 also obl sg 60, *tanau* n sg 53, 56, 86, *tanām* pl 33 *tanai* loc sg n 166, *tane* loc pl n 55, *tinī* dir sg f 1 pl 91 Pkt *tanaya* cf Vedic *tanaya* "belonging to one's family" cf ND *tanu* < Skt *tanuh*
- talīkālī* "then" adv 54, Skt lw *tadā* + *kūla*
- tapa* "penance" subst dir sg m 343, *tapum* ins sg 44, Skt lw *tapā*
- tapasanyima* "penance and self-control" subst dir pl n 415, Skt lw *tapā* + *sanayima*
- tarai* "thirst" subst dir sg f 39, 119, Skt *trāṣ* > \**travā* > OG *trivai*
- travai* "with the thirst" past part 1st sg m 145 155, *trav* pl 141, Skt *trav'ena* > \**trav'ena* > OG *travai* m

- tarūām* "the metal lead" subst dir pl n 281, Skt *trapuka* :  
*\*traua tarū*, ext in OG *tarūām*, MG *tarrū*
- talar* "at the bottom" subst loc sg n 428, *talaum* inst sg n 428  
*tala* obl sg n 494, Skt *tala* > Pa and Pkt *tala*, ext in OG  
*talaum* > MG *talū*, see ND 276 a 4
- talaie* 'in the ponds' subst loc pl n 200, Skt *tadāga* m, P  
*talakam* Pkt *talāgam* also *talāa*, there seems to be an influen  
of the word *tata* 'a bank' on this word, for connections s  
ND 275 b 29, Bloch 345 b 16
- taliam* 'ground sheets' subst dir pl n 367, ext of *talī* < *talika*  
cf Skt *tala*
- tachai* "cuts" v 3rd sg pres 92, Skt *tāksati* > *tacchai*, seems  
be a lw from an NW or SW dialect, cf MG *charī* "knife  
etc, where Skt *ks* > *ch*
- tājanā* 'sharp' adj dir pl m 282, Skt *tarjanaka* > Pkt *tajjan*  
> OG *tājanau*
- tadwaum* "beating" pot part dir sg n 177, Skt lw *tādayati*,  
MG has not got it, it is found in other dialects, see ND 278 a 4
- tādhi* "cold" subst dir sg f 119, Skt *stabdhīh* > Pa *thaddhi* :  
Pkt *thaddhi*, MG *tādhi*, see ND 249 a 43, 249 a 34
- tānā* 'cross threads' subst obl pl m 273, *tāne* inst pl 273, Sk  
*tana* > Pkt *tāna*, ext in OG *tānau*, see ND 278 b 37
- tātām* "hot" adj dir pl n 282, Skt *taptā* > Pā and Pkt *tatta*, ex  
in OG *tataum*, see ND 278 b 15
- tapasum* 'by the sage' subst inst sg m 81, Skt lw *tāpasa*
- taranahāra* "that which takes across safely" subst dir sg n 214  
der *tārana*, Skt *tārayati* v, *tārana* subst
- tāharā* "your" pron 2nd pers gen sg adj obl sg n 33, Skt *ta*  
Pkt *taa* + *harau*, OG *tāharau*, here *rahau* is probably the sar  
word as in the postpos *rahau*, which see
- tām* "up to that time" conj 181, 283, Skt *tāvat* > Pkt *tam*, no  
the special loss of -v-
- tāmtanai* "in the thread" subst loc sg m 272, Skt *tāntuh* > Pk  
*tantu*, ext with -*dau* in OG *tāmtanau*, the change -*d* >  
might be due to the influence of the preceding *ām*, or due to t  
contamination with OG *tānau*, cf the change in Skt -*āpan*  
> OG -*āmana* !
- tamlagai* 'up to that time' conj 258, OG *tām* (see above) + *lag*  
(see below, *lagai*)
- tima* "in that way" adv 25, 39, 41, 55, 87, 88, 96, 103, 112, 139, al

- tīma* 13, 172, Aphb. *tema*, see *ima*, note the special shortening of *i*
- tī vyi* "in the same way" adv 23, OG *tīma* — *ji*
- tīma tīma* "the more" conj 386, OG *tīma* repeated
- tīma* "in the same way" adv 314, OG *tīma* + *i*, see *i* above; the change *-ai* > *-i* is special
- tīham* "those" pron 3rd pers obl pl m 215, 261, 286, 287, 490, Skt *tesām*, Pkt *teham*
- tujha* "you" pron 2nd pers obl sg 161, Skt *tubhyam* > Pkt *tuyha* > OG *tujha*, on the analogy of *mahyam* see Grammar.
- tujharaim* "to you" pron 2nd pers dat sg 33, OG *tujha* + *rahaim* *tujha* + *haraim*
- tumhe* "you" pron 2nd pers inst pl 399, 483, Pkt *tumhehi*
- tumhārau* "your" pron 2nd pers pl adj dir sg m 483, Pkt *tumha* + *dhāra* > *tumhāra*, ext in OG, this *hāra* is prob the same as in OG *karanahāra*, etc, cf *tāharau*, *tumhārau*, *māharau* *amhārau*, and the postpos *rahaim*, *hram*
- turi* "thou" pron 2nd pers dir sg 51, 376, 501, 522, Skt *tvām*, Pkt *tunam*, *tuam*, *tuum*, cf *ahum* "I", *taim* inst sg 511, Pkt *tume*, *tac*, *tai*, OG *tai* + *m*, a part of the inst suffix for nouns, cf *maim*, MG *tū*, see *taum* above, of which this is an unemphatic form
- tūmbadū* "a kind of fruit" subst obl sg n 210, Skt *tumba* > Pkt *tumba*, ext in OG with *-daum*, see Bloch 317 b 28
- te* 'he, she, it' pron 3rd pers and demon pron and adj all genders dir sg pl 6, 7, 9, 13 14, 15, 18, 21, 33 35, 36 41, 54 pl 42 59, 388, etc, *teha* emphatic 33, 267, 372, 464, also obl sg 14, 28, 180, 219, 311, 318, 422 493, 501, 505, pl 57, 59, 174 190, 450, *tele* inst pl 19, 70, 93, 104, 168, 179, 198 314 377, 429, for the explanation of the forms see Grammar
- teu* "light" subst dir sg n 394, Skt *tējo* Pkt *teo*
- tejavandī* "strong" adj dir sg m 10, Skt *īva tejavanta*
- te'itlum* 'that much' adv dir sg n 200, *tetalū* f 65, Aphb. *tetula* ext in OG, see *etalaum*, MG *te'ū*, the change *-u* > *-a* is earlier being in pronominal forms
- teha kūranī* "therefore" conj 332, OG *teha* (obl of *te*) — *kūrana*
- teha dānānī* 'therefore' conj 141, 222, 412 491, OG *teha* (obl of *te*) — *dānānī*
- ter-tajī* 'having three senses' adj dir pl m 395, Skt. *traya* —

- indriya* > Pkt *temdriya*. The latter part of the comp seems to be a Skt lw, the whole is a learned word used in Jaina philosophy
- tochadau* "curt", "impolite" adj dir sg m 360, also obl pl m 524, Skt P<sub>1</sub> Pkt *tuccha*, ext in OG with *-dau*, the OG *-o* is unexplained
- tolium* "weighed" past part dir sg n 487, der *tolai*, Skt *tolayati*, MG *tolyū*, see ND 291 b 40
- tyajum* 'left' past part dir sg n 100, Skt lw *tyajati*
- trāsarya* "terrified" caus past part, caus of OG *trāsai*, *trāsa* + *āria*, cf S *trāhnu*, see ND 275 a 40
- trāmbai* "with copper" subst loc sg n 489, Skt *tāmra* > \**trāmra* > *trāmba*, ext in OG *trāmbaum*, contrast M *tāmb*, Bloch 346 a 28
- trinnu* "three" num dir 81, 108, 218, 234, 296, 374, 397, Skt *trīni* Pkt *trinnu*, MG *tran*, see Gram pp
- trihum* "three" obl pl 336, 361, 385, 386, 520, Pkt *tinham*, see Gram p
- tridamdū* 'a proper noun' dir sg m 267, ext Skt lw *tridandī*
- trimanī* "three fold" adj dir sg f 269, Skt *trirbhanitā*, the change *bh* > *m*- is due to -n (?) The M has *-mhan*, which shows aspiration
- trūli* "broken" past part dir sg f 458, Pkt *truttiā* past part of *trullai* < Skt *trutyati*, see ND 245 b 34
- thakau* "being" v pres part dir sg m 121, Pkt *thaklai* "remains" prob connected with OG *thākatau*, *thakī*, *thakī*, which see, also see Gram, p 12 and ND 295 b 7
- thana* "breasts" subst obl pl m 337, Skt *stana* > Pkt *thana*-, see ND 294 a 46
- thāi* "becomes" v 3rd sg pres 45, 68, 70, 71, 90, 116, 124, 166, 189, 211, 223, 246, 352, 375, 455, 456, also (na) *thaim* 139, 181, 386 455 489, 3rd pl 77, 150, 151, 198, 329, 450, . . . *thāu* imperat 2nd pl 464, *thāi* inf 269, also abs 233, 394, 414, . . . *thātā* pres part obl pl m 443, *thātaim* loc sg m 517, *thayu* past part dir sg m 169, *thayā* obl sg m 140, *thayai* loc sg n 388, *thāvaum* pot part dir sg n 50, 203, 307, *thāvā* obl sg n 253, *thāi* pass 3rd sg pres 351, Skt *sthā* > Pa *thāti* > Pkt *thāi*, see ND 295 b 7
- thāi suum* 'by any means' adv 508, OG *thāi* + *suum* 'what'

*thākatā* "remaining" pres part obl pl m 395, *thākataum* dir sg n 29, 258, 505, *thākatām* pl n 318; Pkt *thakkai*, see *thakau* above and the references given there

*thānaka* "a place" subst dir. sg n 253, 150, Skt *sthānaka*

*thāpam* "place, put" v caus 3rd pl pres 216, Skt *sthāpyāte*, Pkt *thappia* past part, Aphb *thappai*, note the change of meaning from pass to active See ND 276 a 38

*thāpī* "placed" past part dir sg f 412, past part of *thāpam* above

*thāna* "milk" subst dir sg n 201, Skt *stanya*, Pkt *thanna-*, see ND 298 a 50

*thāvara* "steady" adj dir pl m 232, Skt *stāvara-* Pkt *thīvara-*, see ND 250 b 13

*thāmpanī* "a deposit" subst dir. sg f 307, *sthāpanikā*, *thāpaniā*, *thappaniā*, cf Pkt *thappana-*, MG *thāpani* The nasalization is irregular, appearing neither before nor after the OG stage

*thāmlhā* "a pillar" subst obl 179, pl 491, Skt *stambha* Pkt *thambha*, OG *thāmbha* u, ext, see ND 296 b 6

*thiāi* "from" postpos c obl 16, 50, 59, 102, 117, 121 132 137, 149, 170, 178, 315, also *thakī* 56, 482 492, 501, prob the abs form of the Pkt v *thakai* connected radically with *thakau*, *thākatau*, etc, see *thakau* above, and the refs., see Gram the -i- in *thi-* is prob due to the ending -ī, or due to contamination with *thita*

*thūmkraum* "spitting" pot part dir sg n 321 Skt *thūkt-* > Pkt *thukket*, OG *thūmkai* > MG *thūkte*, the nasalization is peculiar to G, see ND 297 b 13

*thodau* "a little" adj dir sg m 113 116, 177 196, *thodā* pl 171, 210, also obl sg m n 411, 428, 468, *thodaum* dir sg n 82, 139, 155, 283, *thodai* inst sg 161, 252 also loc sg 25 117, 409, *thode* inst pl 197, also loc pl 351, *thodī* dir sg f 528, also pl 263, Skt *stokā* > Pā *thoka* > Pkt *thoa* ext. in OG by -*da* i, see ND 300 b 16, Bloch 350 b 6

*thodum* "a little" adv 11, 80, 174 319, see above

*thaiī* "a bull" subst obl sg m 380, Skt *dr̥tāh* > Pkt *dai*, ext in OG with -*dau*, MG *dado*

*thamū* "controlled" past part dir sg m 183 184, *thamūm* pres part sg n pl 184, *thamū* v pot part dir sg m 184, .. *thamūm* 182 *thamū* v pass pres part dir sg m 183, Skt *thamāyati* > Pā *thameti* > Pkt *thamē*, see ND 649 a 18

*dayām* "with mercy" subst inst sg f 430, Skt lw (?) *dayā*, the ending is very rare, and is seen at the end of Skt f nouns in -ā only

*dayāmanau* "exciting pity" adv 467, *dayā* + *āmanau*, cf *sohāmanau*, etc

*dayāmanāpanaum* "a state of exciting pity" subst dir sg n 320  
*dayā* + *āmanā* + *panaum* See above

*davadarāe* "with speed" 363 Pkt *daradarao* < Skt \**dravadravako*(?), it seems that obl is used to affix the terminations

*dasa* "ten" dir pl 296, 386, obl pl 247, 274, Skt *dasa* > Pa Pkt *dasa*, see ND 306 b 3, Bloch 351 a 7

*dasadasa* "every ten" dir 247, OG *dasa* repeated

*dasa gunau* "ten fold" adj dir sg m 177, a new formation of OG *dasa* and *gunau* OG *gunau* < Skt *gunakah*

*dandāsanaum* "stick and seat" comp subst dir sg n 448, lw Skt *dandāsanam* (ext) a case of samahāra dvandva comp

*dājhar* "gets envious" v 3rd sg pres 69, Skt *dahyate* > Pkt *dajjhar* *dadhyā* past part obl sg n 457, Skt *dagdhā* > Pkt *daddha*, OG *dādh(a)* + -iū, pl *dādhyā*, a double past part form, see ND 257 b 5

*dadharm* "in the tooth" subst loc sg f 311, Pkt *dādhā*, *daddhā* > OG *dādha*, MG *dadh*, *dādh*, *dārḥ* (dialectically) See ND 310 a 41, Bloch 351 b 5

*dāna* "a tax" subst dir sg n 527, Skt *dānam* > Pkt *dānam* see ND 649 a 29

*dāmanau* "a foot belt" subst dir sg n 447, Skt *dāman*, Pkt *dāmana* ext in OG, see ND 307 b 37

*dasapanaum* "servitude" subst dir sg n 86, *dāsa* + *panaum*

*dāmta* "teeth" subst dir pl m 94, 198, 357, also obl pl m 472, Skt *dantāh* > Pkt *damtā* > OG *darhta*, see ND 308 a 22

*dū* "gives" v 3rd sg pres 7, 73, 104, 240, 353, 372, 409, 490, 517, (na)dum 136, 326 516, also pl 412, *desu* 3rd sg fut 490, *dū* impar 2nd pl 483, *deī* abs 91, 147, 333, 386, *detau* pres part dir sg m 133, 517, *detā* obl pl m 265 *detam* gen pl m n 165, 527, *devaum* pot part dir sg n 135, 155, 177, *devā* obl sg n 224 418, *devai* loc sg n 10, *devī* dir sg f 540, *dījai* pass 3rd sg pres 274, 430, *dījatūm* pass pres part inst sg f 76, *devātau* pass pres part dir sg m 463, the last form is a new creation from

- devaum*, Skt *dā* = Pa *deti* > Pkt *dei*, pass Skt *dīyate*  
 Pā *dīyati*, Pkt *dīyati*, see ND 311 b 49
- dinidin* "every day" adv 180, Skt lw *dina-* repeated with loc  
 term
- divaum* "by the day" subst inst sg m 160, *divasi* loc sg 217,  
*divase* loc pl 211, Skt *divasa* lw (1), see *dīsa*, *dīhādu* below
- divasi divasi* "every day" adv 217, OG loc sg *divasi* repeated
- disi* "direction" subst obl sg f 238, *dissum* loc sg f 312, Skt  
*dīśā*, Pkt *dīsā*, *dīsī*, *dīsī*
- diksāum* "by the initiation" subst inst sg f 508, Skt lw *dīk ā*  
*dīkīu* "initiated" past part dir sg m 15, 22, *dīksiyī* obl sg m  
 14, also *dīksyā* 515, *dīksūm* inst sg m 75, *dīksī* obl sg f  
 15, Skt lw *dīkīta*, with partial change in the ending
- dīdhā* "given" past part dir pl m 353, *dīdhaum* dir sg n 239,  
*dīdhai* loc sg m 136, *dīdhī* dir pl f 265, obl sg f 267,  
 Skt *dattā-* replaced by Pkt *diddha* which, ext, > OG *dīdhaum*  
 See *dū*
- dīnāra* "coins" subst obl pl m 529, Skt lw *dīnāra*
- dīpāvatāu* "illuminating" pres part dir sg m 432, Skt *dīpyte* >  
 Pa *dippati* > Pkt *dippati* > OG *dīpati*, caus *dīpāvatī* pres  
 part *dīpāvatāu*, past part *dīpāvyī* dir pl m 35
- dīvau* "a lamp" subst dir sg m 408, *dīvā* obl sg m 265 Skt.  
*dīpa*, Pkt *dīva*, ext in OG *dīvau*, see ND 321 a 35
- dīsa* "a day" subst dir sg m 3, 25 260, obl sg 133 *dīsaum* loc  
 sg m 365, Skt *divasa*, Pkt *dīasa*, cf MG (Parsi dialect)  
*dīsa*, see *dīhādū*
- dīsaum*, see under *devai*
- dīhādī* "a day" subst obl sg m 57, *dīhīlai* loc sg 276 Skt  
*divasa*, Pkt *diāha*, OG *dīha*, ext with *-dīu*, MG *dīhāda*,  
*dīsa* and *dīhīlai* are prob different dialectical treatments
- dukūla* "in famine" subst loc sg m 401 495, Skt *duḥkūla*, Pkt  
*dukkula*, OG *dukūla*, see Bloch 352 b 18
- durgatūm* "a bad state" subst loc sg f 517 Skt lw *durgati*
- dūrvacana* "with bad words" subst inst pl n 35, Skt lw *dūrvacana*
- dūhīlum* "with unhappiness" subst inst sg n 71, *dūhīhe* pl  
 195, lw Skt *duḥkhā*
- dūhīhī* 'unhappy' adj dir sg m 71 172 251 lw Skt *dūhīhī*, ext  
*dūhīhī* 'weak' adj dir sg m 211, *dūhīhī* obl sg f 498, Skt  
*dūhīhī* Pkt *duḥkhā*, OG ext *dūhīhī* MG *dūhīhī*, see Bloch  
 32 b 36

- dusama* 'bad times' subst dir sg 292, Skt *samā* f 'a year',  
*dussamā*, Pkt *dussamā* f, MG *samo* goes back to Skt *samaya*  
*dūhavi* "given pain to" caus past part dir sg m 126, Pa  
*dubbharati*, *dubharati*, Pkt *dubbha*, *dūhavi*, OG *duharai*  
*dūharana* 'pain' subst dir sg n 445, 523, Pa *d'bhariana*  
*deva* 'god' subst dir sg m 70 *deva* inst pl 121, *devam* obl pl  
 279 286 287, Skt *deva* Pa Pkt *deva* See Bloch 356 b 20  
*devatae* 'by the gods' subst inst pl 28 Skt lw *devatā*  
*devaloka* 'in heaven' subst loc sg m 70 108, lw Skt *devaloka*  
*devalai* 'in the temple' subst loc sg n 230, Skt *devālaya*, *devāla*,  
 OG *devalaum* see ND 317 b 10  
*desai* sees v 3rd sg pres 203, 346, (na) *desi* abs 37, 60, 179,  
 232 320 328 421, 527, *desatām* pres part gen pl 227,  
*desna* pot part obl sg n 73, Skt *drakṣyati* > Pa  
*dakkhati*, contaminated with Skt *prekṣa*, *dekḥhai*, see ND  
 318 a 13 *desadām* caus 3rd pl pres 380, OG subst *desāda*  
 used as verb, *disaim* pass pres 3rd pl 38, Skt *dr̥śyate* >  
 Pkt *dissai* > OG *disai*, *desitau* pass pres part dir sg m  
 507, this is a new creation from the general pass type ī,  
 cf *jānītam*, *dīthau* past pass part dir sg m 168 169,  
*dīthau* n 168, *dīthām* pl n 420, *dīthi* dir sg m 162, 528,  
 Skt *dr̥ṣṭa* > Pkt *dīthi* > ext in OG, *desādai* caus pres  
 3rd sg 307, 406 *desadām* pl 380, *desādi* absol 216, also past  
 part obl sg f 416, *desadūm* n dir sg 481, *desādatau* pres  
 part dir sg m 438, *desādīvaum* pot part dir sg n 321, 481,  
*desādīvaum* inst sg n 107, see Bloch 353 a 26  
*desanahara* 'one who sees' dir pl m 74, obl sg m 162, OG  
*desana* + *hāra*  
*desa* "country" subst dir sg m 356, *desi* loc sg, Skt *deśā* >  
 Pa Pkt *deso* see ND 319 a 19  
*doradādike* "with rope etc" subst inst pl n 135, OG *doradaum*,  
 Skt *ādika*, see *dorade* below  
*dorade* 'with a string' subst inst pl n 282, Skt *dorāla*, Pkt  
*dora* ext in OG with *daum* *doradaum*, see ND 262 b 33  
*dosa* 'vices' subst dir pl m 73 353, *dose* inst pl 147 338 Skt  
*dosa* > Pkt *dosa*, see ND 321 a 2  
*dohilaum* 'difficult' adj dir sg n 109 253 414 524, *dohilām* pl  
 155 245, *dohilau* dir sg m 184, *dohilā* pl 466, *dohilī* dir pl  
 f 465, Skt *durlabha*, Pkt *dullaha*, ext with *illaum*,  
*duhillaum*, the etymology is not certain



*dramaka* 'a coin' subst obl sg m 173, lw Skt *dramaka-*  
*dir* 'in envy' subst loc sg m 178, lw Skt *dira*

*dhaulau* "white" adj dir sg m 93, *dhaulām* dir pl n 181; Skt  
*dhavala*, Pkt *dhavala*, ext in OG *dhaulau*, MG *dhola*

*dfanī* "the owner" subst dir sg m 6, 15, 69, 210, 324, pl 97, 99,  
 198, obl sg m 353, 168, Skt Pa *dhaniko* > Pkt *dhanio*,  
 see ND 323 b 18

*dhane* "with wealth" subst inst pl n 85, lw Skt *dhana-*  
*dharai* "holds" v 3rd sg pres 63, *dharī* inf 501, *dharivām*  
 pot part dir pl n 464, *dharivai* inst sg n 136, *dharū*  
 pass 3rd sg pres 12, *dharūvai* caus 3rd sg pres 140, Skt  
*dhārati*, Pkt *dharai*, see ND 325 a 17

*dharanahūra* "one who holds" subst dir sg m 151, inst sg m  
 452, *dharana-* + *-hūra*

*dharmi* "by duty, religion" subst inst sg m 16, lw Skt *dharma-*  
*dhāna* "corn" subst dir pl n 325, Skt *dhānyā* > Pkt *dhanna*,  
 see ND 327 a 42, Bloch 315 b 26

*dhāyau* "ran" past part dir sg m 116, Skt *dhāvato* Pkt *dhāio*,  
 ext in OG, see ND 327 a 9 Note the dropping of the inter-  
 vocalic -r-

*dhūra* "point, edge" subst dir sg f 281, Skt *dhūrā*, Pkt *dlūrā*,  
 see ND 327 b 40

*dhūtāritvām* "cheating" pot part dir sg n 392, Skt *dhūrtakāra*,  
 Pkt *dhuttāra* v, see ND 329 a 39, 45, also Bloch 355 a 36

*dhoyau* "wash" v. 3rd pl pres 514, *dhoi* abs 81, Skt  
*dhāvati*, *dhāuta* replaced by *dhopeti*, *dhoveti*, *dhoyam*, etc, in  
 Pkt See ND 329 b 45

*dhīyāti* "appears, looks" v 3rd sg pres 362 467, lw Skt *dhīyati*

*na* "not" adv neg particle 5, 13, 14, 18, 21, 25, 31, 41 48 49, 57,  
 etc Skt *na* > Pa *na* > Pkt *ra*

*nau* 'of postpos c o'll adjectival, dir sg m 3 4, 10 11, 13,  
 15 31, 43 45 50 52, also *nu* 6 11 315 421, 451 *nī* pl 26,  
 32 38 42 48, 56 60, also o'll sg ac l pl 7, 8 14, 60 etc, *nam*  
 dir sg n 7, 14 17, 19 41, 50 51 54, also *nām* 145 151, 155,  
 157 158 177, 189 292 294 295 308 315 380, 496, also *nua*  
 293, *nam* dir pl n 36 43 51, 82 83 102 104 121, 127, 187,  
 270 388 414, also o'll pl n 43 143 372, 414, *nī* o'll pl n  
 370, *nam* u'st sg m n 37, 107, 108 166, also *nam* 28 32 38

57, 91, 103, 118, 170, 200, 429, 448, 476, etc , also loc sg m n 1, 11, 22, 28, 30, 39, 40, 41, 43, 48, 60, 68, 78, 79, 111, 115, 119, 124, 145, 149, 150, 156, 159, 166, 207, 230, 298, 379, 448, 455, 495, 497 , *ne* inst pl m n 5, 13, 31, 66, 77, 87, 101, 107, 123, 137, 147, 150, 168, 194, 207, 214, 216, 279 , also loc pl 21, 34, 115 , *nī* dir sg pl f 41 , obl sg pl 47, 48 , inst sg 9 , pl 54 , loc sg 238 , *nai arthi* "for the sake of" postpos 11, 78, 89, 146 , OG *nai* + lw Skt *artha* , in loc sg , *nai lāji* "for the sake of" postpos 298, 495 , OG *nai* + *lāji* , . *nai visai* "in" postpos 40, 41, 60, 68, 111, 119, 124, 145, 150 , OG *nai* + lw Skt *visaya* in loc sg , for the derivation of the word *nau* see Grammar

*naim* "to" postpos applied to the dir obj 19, 21, 44, 57, 72, 82, 84, 95, 99, 101, 108, 136, 137, 138 , as applied to the indirect object 2, 4, 9, 14, 15, 17, 23, 36, 38, 97, 101, 104, 114, 143 , also *nai* 115 , prob a form (inst sg or loc sg) of the postpos *nau* above

*nagarim* "in the city" subst loc sg f 7, 105, 190 , *nagare* inst pl 48 , lw Skt *nagara*

*natāvau* "a dancer" subst dir sg m 474 , *natāvā* obl sg 47, 473 , Skt \**nartāpaka*- (?), Pkt *nattāva-*, other Mod I forms do not help in explaining *-āra-*, see ND 315 b 21

*nadī* "oppressed" past part dir sg f 147 , Pkt *nadiā* , MG *nērī*

*nathī* "is not" v 3rd sg pres 19, 70, 189, 295 , pl 52, 215, 435, 468 , Skt *nāsti* > Pā *natthi* > Pkt *nattihī*

*nadīe* "in the river" subst loc pl f 200 , lw Skt *nadī*

*namai* "bows" v 3rd sg pres 27 , *namaim* pl 57, 74 , *namiu* past part dir sg m 58 , *namatā* pres part dir pl m 79 , *namuaim* pot part. dir sg n 237 , *namuqai* loc sg n 58 , Skt *nāmati* > Pkt *namai* , see ND 352 b 1

*namaskarivai* "in bowing" pot part loc sg n 15, 166 , der lw Skt *namaskāra*

*naraki* "in the hell" subst loc sg n 156, 442 , lw Skt *naraka*

*nava* "nine" num dir 296, 336, 394 , Skt *nava* , Pkt *nara* , MG *nav* , see ND 354 a 1

*navanavā* "every time new" adj dir pl m 47 , *nava* repeated with ext

*navaum* "new" adj dir sg n 133 , *navā* obl sg m 156, 220, 227 , Skt *navaka* > Pkt *navaa* , see ND 354 a 22

*nahim* "not" adv 11, 13, 27, 40, 42, 44, 47, 73, 75, 76, 91, 93, 99 , .

- 107, 136, 139, 150, 195 etc , also *nahī* 172, 215 , *na + ahaī → na* ,  
*na + āhaī + na* , Pkt *nāhim* , OG *nahīm* , for the various views  
 regarding the derivation of the word, see ND 337 b 6
- naī* "and" conj 1, 112, 138, 181, 187, etc , generally after the abs  
 form ending in -ī Also *anī* 12, 81, 121, 138, 192, 196, 215,  
 216 , see *anaī* , of which this is a short form
- nāthīm* "when lost" past part loc sg f 309 , Skt *naśtāh* > Pkt  
*nattho* , OG *nāthau* , f *nāthī* , see ND 339 a 12
- nāmum* "by name" subst inst sg n 53, 113, 452, 471 , Skt *nāma* ,  
 Pkt *nāma* , OG *nāma* , see ND 387 b 15
- nārakī* "in the hell" subst loc sg n 32 , lw Skt *nāraka*
- nārakī* "one who lives in the hell" subst dir sg m 45 lw Skt  
*nārakī*
- nāvaīm* "does not come" v 3rd pl pres 489 , *na → āvaīm* see *āvaī*
- nāsivaum* "running away" pot part dir sg n 320 , Skt *naśyāti* >  
 Pā *nassati* > Pkt *nassai* > OG *nāśai* , pot part *nāsivaum*  
 See ND 342 a 10
- nasāvanahāra* "one who causes to fly away" subst dir sg m 125 ,  
 caus of OG *nāśai* = *nasāvai* , + *hāra*
- nāmsanahāra* "one who throws away" subst obl sg m 138 ,  
*nāmsana* + *hāra* , Skt *naṁśati* > Pkt *naṁkhai* > OG *nāmsai* >  
 MG *nāṁhe* , *nāṁhe* , see Turner Bull SOS iv, 533
- natola* "at all" adv 476 , Pkt *natta* "destroyed" prob connected  
 with Skt *nasta* , *tola* "weight" , or Skt *nīś + tola*
- nirvūhivaum* "maintaining" pot part dir sg n 378 lw Skt  
*nirvāha*
- nindām* "in censure" subst loc sg f 259 , lw Skt *nindī*
- nitya kūja* "duly duty" subst obl sg n 343 , lw Skt *nitya* + OG  
*kūja* ,
- nirblarchivaum* "to threaten" pot part dir sg n 135 303 lw Skt  
*nirblartjati*
- nirblapjanamī* "belly" subst inst sg n 158 , lw Skt *nirblaya* →  
 OG *-pjanam*
- nirblācāra* "moving about at one's will" adj dir pl m 99
- nirblapjanam* "want of greed" subst dir sg n 48 , lw Skt  
*nirblāhi* → OG *pjanam*
- niscēm* "certainly" adv 13 52 56, 60, 322 , lw Skt *niscayena*  
 partly changed rules m
- niscēhiurī* "prolapsed" past part dir sg n 161 , der lw Skt  
*nirpāṇī*

*nithurapanaim* "mercilessly" subst inst sg n 57, Skt *nisthura*, OG *nīthura* + *panaim*, the short *i-* in *ni* is due to the great length of the word, see *nīthura* below

*nihumritā* "attracted" pass pres part dir pl m 49, Skt *niman trayate* > Pa *nimamteṭi* > Pkt *nimamteṭi* > MG *nōlare*, see ND 347 b 12, if the derivation is correct, the *h* is adventitious

*nimḍai* 'censures' v 3rd sg pres 225, lw Skt *nindati*

*nīkalyā* 'come out' past part dir pl m 137, 525, *nīkalī* dir pl f 91, 544, *nīmkalī* abs 192, Skt *nīśkalayati*, Pkt *nīkkālei* (caus), MG *nīkle*, see ND 343 a 6

*nīgamanahāra* 'a loser' subst dir sg m 428, Skt *nirgamana* > Pā *niggamana* > Pkt *niggamana*, with *hāra*

*nīthura* "cruel" adj dir sg n 151, Skt *nisthura*, Pkt *nīthura*, see *nithurapanaim* above

*nīpāyaum* "produced" past part dir sg n 495, 537, pl *nīpāyā* 137, *nīpauu* pot part obl sg n 497, Skt *nīspādita*, ext

*nīlā* 'wet', 'green' adj obl sg n 91, Skt *nīla* > Pkt *nīla*, ext in OG *nīlaum*, MG *nīlū* See ND 350 a 39

*nīsata* "weak" adj dir sg m 355, Skt *nīśatta*, Pkt *nissatta*, *nīsatta*

*nīsatapanaum* "want of strength" subst dir sg n 320, OG *nīsata* + *panaum*

*nīsatau* "going out" pres part dir sg m 358, *nīsarī* abs 423, Skt *nīśarati* > Pkt *nissarai* pres part *nissaramto*, ext in OG

*nīsāsa* "exhaling" subst dir pl m 155, Skt *nīśvāsa*, Pkt *nīsāsa*

*nīmgamai* "loses, wastes" v 3rd sg pres 133, 180, *nīmgamu* pot part dir sg n 327, *nīmgamu* past part loc sg n 462, Skt *nirgamayati*, Pkt *niggamai*, the nasalization in the OG word seems to be due to the initial *n*

*nīmḍai* "censures" v 3rd sg pres 92, *nīmḍu* pot part dir sg n 135, Skt *nindati* > Pkt *nimḍai*

*nesālīā* "a scholar" subst obl m 364, Skt *naya śālā* > OG *nesāla* "a school", der *nesālīu*, MG *nīśāl*, *nīśālīyo*

*paṣai* "enters" v 3rd sg pres 164, 313, 314, 358, *paṣī* abs 472, *paṣatau* pres part dir sg m 358, Skt *praviśati* > Pa *paṣati* > Pkt *paṣai*, MG *pese*

*paṣai* 'without' postpos c obl 26, 179, 355, 365, 414, 437, 476, 521, also *paṣai* 223, Skt *palśa*, Pkt *palḥha*, ext in OG *pāṣai* *paṣai*, the shortening of *ā* in auxiliary words is common

- paṣavādā* 'fortnights' subst dir pl m 179, Skt *paśavi* → *pāta* (for *pāta*), Pkt *paṣṣavāḍa*, ext in OG *paṣavāḍaum*
- paṣṣilāi* 'washes' v 3rd sg pres 357 *paṣṣilū* pot part obl sg n 237, Skt *praśalayati* > Pkt *paṣṣilāi* see Bloch 361 n 12
- paṣa* 'fleet' subst dir sg m 86 184 pl 338 359 *paṣa* inst pl 34, Skt *paṣga* 'a pedestrian' Pkt *paṣga* OG irregularly *paṣa*, see ND 357 n 8
- paṣalaum* 'a step' subst dir sg n 297 OG *paṣa* → *lau* see *paṣa* above
- paṣaṭṭaum* 'to be boiled' pot part dir sg n 281 Skt *paṣyate*, Pkt *paṣṣai*, OG *pāṣai* of which *ā* seems to have been shortened to make it sound like an intransitive verb cf *gama*
- paṣai* 'afterwards' adv and conj 61 116 214 238 253 271 361 also *paṣhī* 361, Skt *paścati* Pa Pkt *paṣṣā* ext in OG *paṣai* (loc sg), MG *paṣhī*, cf *-ā* > *-a* in *pa* ai
- paṣasana* 'the Jain annual festival' subst loc sg n Skt *paṣyāsana* Pkt *paṣṣasana* i f
- paṣaṭṭa* 'falls' v 3rd sg pres 259 415 *paṣṣai* pl 32 122 161 286, *paṣṣaṭṭa* fut 3rd pl 111 *paṣṣita* pres part (unenlarged) dir sg m 256, *paṣṣita* pres part obl sg m 22 *paṣṣita* past part dir sg m 64 207 256 267 *paṣṣita* pl 112 *paṣṣita* loc sg n 80 156 *paṣṣita* gen pl 34 156 *paṣṣitū* pot part dir pl n 282 *paṣṣitū* caus 3rd pl pres 306 Skt *paṣṣita* must have a dialectical *paṣṣita* Pkt *paṣṣita* see ND 367 b 13
- paṣṣita* 'a declaration' subst dir sg m 268 Skt *Paśita* *paṣṣita* Pkt *paṣṣaḥ*, MG *paṣṣa*
- paṣṣama* 'prays' v 3rd sg pres 366 a Jain religious word Skt *paṣṣamāṣṣa* > Pkt (Ardh M.) *paṣṣamā* ai
- paṣṣaḥaṭṭa* (ra) 'acts up to' v 3rd sg pres 374 Skt *paṣṣaḥaṭṭa* > Pkt *paṣṣaḥa* OG *paṣṣaḥa*
- paṣṣaṭṭa* 'medical treatment' subst dir sg n 346 364 seems to be a lw lik Skt *paṣṣaṭṭa* cf Skt *paṣṣaṭṭa* 'warding off'
- paṣṣa* 'a stake' subst dir sg m 105 Skt Pa Pkt *paṣṣa*
- paṣṣa* 'even' adv 5 9 41 45 57 62 63 70 81 85 91 100 102 107, 117 134 147 174 232 350 377 fut 414 516 Skt *paṣṣaḥaṭṭa* Pkt *paṣṣaḥa* OG *paṣṣa* i > *-a* is too early a class see ND 363 b 1
- paṣṣa* 'a moth' v 1st obl sg n 45 ext of Skt *paṣṣa* with *ai*

- panara* "fifteen" num obl 235, 274, Skt *pañcadaśa*, Pa *pañcadasa* and *pannarasa*, Pkt *pannaraha*, note the irregular treatment of *ñc* > *nn* and of *d* > *r* See ND 363 b 37
- papotā* 'bubbles' subst dir pl m 208, Skt *prasphotaka*, cf *prasphotana*, Pa *papphoteti*, *papphoteti*, contaminated with Pkt *phuttar*, MG *pharphoto*, *parpoto*
- paratharai* 'places' v 3rd sg pres 366, *parithavvaum* pot part dir sg n 378, Skt *pratisthāpayati*, Pā *patitthāpeti*, Pkt *parithaveri*, OG *parathavarai*, irregularly The change *t* > *t* > *r* is not regular, the change *i* > *a* is too early, cf *nithura panam*, there seems to be a hesitation between the words *paristhā*, *prastha* *pratisthā*
- parabhavi* "in the next world" subst loc sg m 68, 73, lw Skt *parabhava*
- paraloki* 'in the next world' subst loc sg m 98, 127, 184, lw Skt *paraloka*
- parasparum* "among each other" adv 224, lw Skt *paraspara* with inst ending
- parahām* "far" adj dir pl n 451, Skt *parabharaka* > OG *parahaum*, cf *urahām*
- parāi* "of others" adj obl sg f 69, Skt *paralāya* > Pkt *parāya*, hence the OG *parāi* < *parāiā*, see ND 365 b 5
- parābhavaum* "defeats" v 3rd pl pres 9, *parabhavivā* pot part obl sg n 226, lw Skt *parabhavati*
- parum* "in (that) manner" adv inst sg f 3, 7, 9, 34, 43, etc, *pare* pl 62, MG *perī*, see ND 365 b 24
- parinamui* "resulted" past part dir sg m 160, lw Skt *parinamati*
- parināmum* "with the result" sub inst sg m 160, 262, lw Skt *parināma*
- parivariu* "surrounded" past part dir sg m 168, 323, Skt *parivṛnoti* replaced by Pkt *parivarai*, past part *parivariu*
- palhālatau* "making one glad" pres part dir sg m 104, Skt *prahlāda*, \**paralhua* > \**palalha* > \**palālha* > \**palhāla*, MG *pālālvrū*
- pasarati* "spreading" pres part dir sg f 342, Skt *prāsaratī* > Pa *pasarati* > Pkt *pasarai*, OG *pasarai*, see ND 370 b 37
- pahara* "a fourth part of the day" subst dir pl m 358, obl pl m 361, Skt *praharah* > Pa Pkt *paharo*, see ND 370 b 45
- pahirai* 'puts on' v 3rd sg pres 63, *pahiraum* 1st sg 318,

- pahire* pist part loc pl n 355, Skt *paridadhātī*, Pa *paridahati*, Pkt *pahirai*, see ND 390 a 17
- pahilaum* "first" adj dir sg n 220, 233, 182, *pahilā* obl sg m 391, *pahile* inst pl m n 476, 537 *pahilī* obl sg f 358, 360, 188, adv 57, 80 100 238, 256, *prathilla*, Pkt *pahillai* v begins", cf Skt *prathamah*, note 1
- pahuttā* "reached" past part dir sg m pl 12, from Skt *prābhavati*, Pa *pahoti*, Pkt *pahutta* (past part), *pahuccai*, the retention of *h* is curious MG *pahotyā*, *pahocyā*, see discussion on this in ND 393 a 19
- pamditapanā* "the quality of being learned" subst obl sg n 327, lv Skt *pandita* + OG *panaum*
- pamvīu* "a bird" subst dir sg m 472, *pamvīā* obl sg m 471, Skt *pakṣī*, Pkt *paklhi* *pamkhi*, *pakllhia*, OG ext with -īu, *pamllhīu* See ND 357 a 43
- pamipotā* "the fruit of a tree" subst obl sg m 231, the derivation is not clear
- pāvīm* "on the last day of the fortnight" subst loc sg f 369, Skt *pāṣyikā* > Pkt *pakllhiā* > OG *pāvī*
- pāchaum* "back" adv 321, Skt *paścdt* > Pa *pacchā* > Pkt *pacchā*, *paccha*, ext in OG *pāchaum*, cf *pachaim* above, see ND 358 b 19
- pāchali* "at the back", a loc sg form used adverbially, 231, 237, 287, 408, 181, 520, Pkt *paccha* ext with *la* MG *pāchal*
- pāchilā* "preceding" adj obl sg m 169, pl 54, 101, 137, 282, *pāchilām* obl pl n 285, *pāchilai* loc sg m 215 262, *pāchile* loc pl m 198, *pāchilī* obl sg f 318, 482, Pkt *paccha* + -illa ext, MG *pāchlyā*
- patalī* "dining tools" subst dir pl m 240, 356, Skt Pkt *pattā* ext. with *lauc* OG *pātīluc*, MG *pālā*
- pāti* "a wooden platform" subst dir sg f 240, 256, Pkt *pattī*, cf Skt *patta* m, *pattikā* f, MG *pāti*
- pātiūm* "a wooden board" subst dir sg n 509, Skt *pattikam*, Pkt *patti* *pāti*, *pāti* ext (to keep gender) with *um*, MG *pātiyūm*, see ND 373 b 37, Bloch 361 b 4
- pālūm* "wicked" adj dir sg m 128 251, 353, *pāl'ā* dir pl m 160 185, 283, 317, 320 321, obl sg m 185 241, 353, 568, pl 10 170, *pālūi* inst sg m 160 352, *pālūum* dir sg n 21 36, 165 173 176 262 449, *pālūm* 4, 176 485
- panī* "water" subst dir sg n 200 210, 248 319 469, pl 2-2.

obl 153, 201, 208, 267, 463, 474, *pānūm* inst sg n 81, 357, Skt *panīyam* > Pkt *pānīyam* > Pkt *pāniam*, see ND 375 a 41, Bloch 362 a 28

*pānīrasau* "a kind of disease" subst dir sg m 469, Skt *pānīya* + *rasa*, Pkt *pānia rasa*, ext in OG, cf Nep *pānisaro* ND 375 b 21

*pātrām* "utensils vessels" subst dir pl n 448, Skt *pātra*, ext in OG a Jain religious word

*pātharai* 'unfolds' v 3rd sg pres 357, Skt *prastārayati* replaced by Pā *pattharati* > Pkt *pattharai*, cf Skt *prastṛnoti*, *prastāra*, etc, see ND 362 b 40

*pādharmaum* 'straight' adj dir sg n 391, Pkt *paddhara*, ext in OG *pāna* "a leaf" subst dir sg n 208, Skt *parṇām* > Pa Pkt *pannam*, see ND 375 b 29

*pānadam* "leaves" subst dir pl n 281, OG *pāna* ext with *daum* *papi* 'in the sin' subst loc sg n 409, *pāpe* pl 404, lw Skt *pāpa* *pāpiu* "a sinner" subst dir sg m 206, 210, *pāpīā*, *pāpiā* voc pl 194, 208, lw Skt *pāpī* ext

*pāmai* 'gets' v 3rd sg pres 27, 31, 45, 61, 65, 73, 108, 128, 211, 410, 415, 417, 418, (na)*pāmaum* 90, 116, 124, 180, 414, *pāmaum* 3rd pl 86, 179 281, *pāmī* abs 138, 228, 454, *pāmata* pres part (unenlarged) 25, 129, 282, *pāmatau* pres part dir sg m 332, *pāmatā* pl 60, 252, *pāmuu* past part dir sg m 6, 38, 48, 90 131, 259, 267, *pamiya* pl 38, 202, 285, *pāmium* dir sg n 103, *pāmiam* dir pl n 452, *pāmī* dir sg f 453, *pāmivaum* pot part dir sg n 106, 156, 180, 203, *pāmivā* obl sg n 318, *pamū* pass 3rd sg pres 350, (na)*pāmūm* 195, *pamādar* caus 3rd sg pres 432, *pamādiu* prt part dir sg m 149, *pamādū* pass caus 3rd sg pres 464, Skt *prāpnoti*, Pa *papunati*, Pkt *pāunai*, *pārai*, OG, prob Skt *-pn* > *-m-* in OG, cf MG *śamṇū* < Skt *śrapna-*, in that case Skt *prāpnoti* > OG *pamai* independently of the Pa and Pkt forms quoted above, see ND 371 b 44

*pārālā* "of another" adj dir sg n 177, 458, Pkt *pārāllam* ext *pārālhā* "tests" subst dir pl 191 Prob connected with Skt *parīkṣ-*

*pālai* "keeps, maintains" v 3rd sg pres 131, *pālaum* pl 504, *pālī* abs 251, *pālivaum* pot part dir sg n 492, *pālivaum* inst sg n 429, *pāliva* obl sg n 498, Skt *pālayati* > Pa *pāletī* > Pkt *pālei*, MG *pālīvū*, see ND 377 b 44



- pālanahāra* "one who keeps maintains" subst dir sg 11, *pālana-* + *-hāra*, MG *pālnār*
- pālata* "one who is in the habit of changing" obl pl m 21, Pkt *pallatta-*, for the discussion on the source word, see ND 369 b 1
- pāvadīārām* "steps in a flight of steps" subst dir pl n 191, from *pāda* + *patika* (for *patati*) + *hāra*, cf Pkt *pāradana-* "falling at the feet"
- pāṣāna* "in the stone" subst loc sg m 138, lw Skt *pāṣāna*
- pāśachau* "a Jain monk of unsatisfactory conduct" subst dir sg m 228, *pāśachū* obl sg m 229
- pāsam* "near" adv 352, 386, the inst sg form of OG *pāsaum* ext of Pkt *pāssam* < Skt *pārśvam* Also *pāsa* 353, see *pāhaim*
- pāsaum* "a side" subst dir sg n 97, *pāsaum* inst sg n 352, *pāse* loc pl n 60, Skt *pārśvam*, Pā Pkt *pāssam* ext in OG, see ND 358 b 19
- pāse* "with nooses" subst inst pl m 150 207, Skt *pāśah*, Pā Pkt *pāso*; see ND 378 a 19
- pāhaim* "near" postpos c obl 141, 188, 494 515 516 Skt *pārśvena*, etc, same as above *pāsam* The different treatment of the word is due to the auxiliary nature of the word
- pāhīnum* "with a stone" subst inst sg m 138, Skt *pātina* > Pā *pāṣāna* > Pkt *pāhūna* ext in OG *pāhūnau*, the change -s > -h is unexpected in the words which are not auxiliary, cf *pāhaim* above, see ND 371 a 10
- pāmea* "five" num dir 72, 187, 216 218 229 234 296, 299 305, obl 147, 214, 339, 386, *pāmee* inst pl 214 Skt *pāṇca*, Pā Pkt *pamea*, see ND 372 a 6, Bloch 361 a 21
- pāmcamā* "fifth" adj dir pl m 29, Skt *pacama* Pkt *pameama*, ext in OG with -u
- pāmyarā* "a cage" subst obl sg n 60, *pāmyaras* loc sg 60 Skt *pāṇyara*, Pkt *pāmyara* ext in OG *pāmyarauri*, see ND 380 a 8, Bloch 386 a 1
- parāṣṭi* "belonging to others" adj dir pl 363 also *parāṣṭi* obl sg n 411, *parāṣṭe* inst pl n 129, *parāṣṭi* dir sg f 303 cf *parāṣṭe*
- pāṣṭi* "drink" v 3rd pl pres 319, *pāṣṭi* 1st sg 318, *pāṣṭi* pres part gen pl 213, *pāṣṭum* past part dir sg n 200 201, on the analogy of *dāṣṭi* etc, *pāṣṭi* 'makes to drink' caus 3rd sg pres 488; *pāṣṭi* caus pres part 1st sg 488, *pāṣṭi* pres part dir sg n 20, Skt *pāṣṭi* > Pkt *pāṣṭi* > OG *pāṣṭi*, see ND 318 b 13

*pīkhala* "a kind of tree" subst dir sg 234

*pīdi* 'crush' v imperat 2nd sg 256, *pīdata* pres part (unenlarged) 256, *pīdiā* past part dir pl m 290, *pīdyā* obl sg m 268, *pīdum* inst sg m 200 256, *pīdvaum* pot part dir sg n 135, 145 Skt *pīdayati* > Pa *pīdeti*, Pkt *pīdar*, MG *pīri* See ND 382 a 29

*pīpala* 'a kind of tree' subst dir sg m 234, Skt Pkt *pippala*, MG *pīpala* See ND 380 b 1, Bloch 368 a 35

*pīlatā* "pressed" pass pres part dir pl m 42, Skt *pīlayati* > Pkt *pillar* > OG *pīlar* > MG *pīle*, see ND 382 a 35, Bloch 368 b 28, cf *pīdi*

*punā* 'but' conj 20, also *puna* 183, also *puni* 292, Sl t *punah*, Pkt *punā*, *puna*

*punye* "with merit" subst inst pl n 101, lw Skt *punya*

*putrum* "by the son" subst inst sg m 18, lw Skt *putra*

*puhatau* "reached" past part dir sg m 55, *puhatā* pl 108, also *prahuttā* 217, *puhutī* dir sg f 179, see *pahuttā* above The *u* in *pu* seems to be due to the influence of *p*, and also of *-u* in the next syllable

*pūchar* 'asks' v 3rd sg pres 233, 377, 399, *pūchum* past part dir sg n 33, *pūchvaum* pot part dir sg n 156, *pūchvai* loc sg n 166, Skt *prechati* > Pa *pucchati* > Pkt *pucchar*, see ND 384 a 46, 369 a 6

*pūjam* "by worship" subst inst sg f 494, Skt *pūjā* lw

*pūthi* "the back" subst obl sg f 237, *pūthum* inst sg 13, also loc sg 140, 189, Skt *prstih*, Pa *pitthi*, but Pkt *putthi*, see ND 380 a 43, *pūthum* "after" postpos c obl 98, 140, 189, 237, 361, 489, the loc sg form of *pūthi*

*pūraum* "full" adj dir sg n 171, 542, *purām* pl 329, *purā* obl sg m n 240, 414, Skt Pa Pkt *pūra*, ext in OG

*pūriu* "filled" past part dir sg m 48, 130, 131, 195, 338, 380, *pūriā* obl sg m 314, *pūrium* dir sg n 197, 470, 488, *pūri* dir sg f 48, past part of OG *pūrai* < Skt *pūrayati*, see ND 386 a 21

*purum* "in the flood" subst inst sg n 32, Skt Pa Pkt *pūra*, see ND 385 b 25

*pūrum* "formerly" adv 17, 109, loc sg form of lw Skt *pūrva*

*pūrvilai* "in the front" adj loc sg m 139, lw Skt *pūrva*-ext with *ilau*

- pūjau* "worshipped" past part dir sg m 186, *pūjau* pot part obl sg n 230, past part of *pūjai*, lw Skt *pūjayati*
- pūmyam* "make clean" v 3rd pl pres, . *pūmyam* pot part dir sg n 362, *pūmyi* abs 300, Skt *puṣya* "a collection", *puṣyī karoti*, Pkt *pumyai* > OG *pūmyai*, for meaning cf Nep *phyo* 372 a 30
- petā* "stomach" subst dir sg m 118, Pkt *petta*, cf Skt *petā* "a basket", see ND 388 a 17
- pelau* "yonder" adj dir sg m 322, Pkt *pellai* "throws", so *pellai* "the distance of a stone's throw", *pelau*, MG *pelo*
- pointi* "the lotus plant" subst obl sg f 208, Skt *padminī*, Pkt *pauminī*, also Pkt *poi*, *poiā*, see ND 389 b 12
- posiū* "to maintain" pot part obl sg n 285, Skt *posdyati* > Pa *poseti*, Pkt *posai* > OG *posai* der pot part *positaum*, see ND 392 b 41
- potai* "in the self" refl pron loc sg n 168 Skt *ātma* + *vattva*, see ND 391 a 26
- prakāre* "in the ways" subst inst pl m 19, *prakārum* sg 177, lw Skt *prakāra-*
- prakāsa* "shines" v 3rd sg pres 133, lw Skt *prakāśate*
- pragata* "open" adj dir sg pl 65, 77, 106, prob an early lw Skt *prakata*
- pragata* "openly" adv 427, Skt early lw *prakṛatim*
- prajvalū* "on fire, burning" past part dir sg m 131, der made from Skt v *prajvalati*
- pranamū* "bowed, saluted" past part dir sg m 168, a new formation from *pranāma* Skt
- pratum* "towards" postpos c obl 27, 123, lw Skt *prati* with loc sg ending
- pratibodhūm* "by the knowledge" subst inst sg m 170, lw Skt *pratibodha*
- pravartū* "busy" past part dir sg m 297, der from lw Skt *pravartate*
- pramūli* "in sloth" subst loc sg m 156, 161, *pramūle* inst pl 273, lw Skt *pramūḍi*
- pramūḍi* "by the liver" a lj inst pl 531, lw Skt *pramūḍi*
- prabhūm* "by the power" subst inst sg m 38, 103, lw Skt *prabhū*
- pranotiū* "could manage" imper caus 3rd sg 408, made from lw Skt *pranoti*

- pravartāianahāra* "one who causes to go" subst dir sg m 210, 411,  
lw Skt *pravartate* with OG *-āvana* and *hāra*
- prasamsai* "praises" v 3rd sg pres 27, . *praśamsū* pass 3rd  
sg pres 67, lw Skt *praśamsati*
- praśamsanahāra* "one who praises" subst dir sg m 108, lw Skt  
*prasamsati*, OG *ana* and *-hāra*
- prāna* "life" subst dir sg m 345, also loc sg m 176, Skt Pa  
Pkt *prāna*
- prānam* "forcibly" adv 449, inst sg form of OG *prāna* above
- prārthai* "begs", "asks for" v 3rd sg pres 63, lw Skt *prārthayati*
- prīchai* "knows" v 3rd sg pres 13, 307, *prīcham* pl 83, *parīksati*  
Skt *-ks-* > *ch* is foreign to G If we derive this word from  
Skt *prīcchati*, then *pūchai* above would be a lw from another  
dialect
- preriu* "impelled" past part dir sg m 64, *preriyā* pl 101, 216,  
*prerivaum* pot part dir sg n 156, from Skt *prérayati*,  
see ND 389 a 22, might be a lw
- paraśurama* "a prop name" subst obl sg m 151, Skt *paraśurāma*,  
note the aspiration
- pharivaum* "touching" pot part inst sg n 313, Skt *spṛśati* =  
Pkt *pharisa* > OG *pharisa*, pot part *pharivaum*
- phalahalam* "shine" v 3rd pl pres 452, Skt *sphalati* repeated,  
Pā *phala phalai*, Pkt *phalahalai*, MG *phalhale*, *phalphale*, or  
more prob it might be merely onomatopoeic
- phalāiam chaim* "is amplifying (the argument)" v cont pres 3rd  
pl caus 407, Skt Pa Pkt *phala*, der *phalāiai* with the  
auxiliary *chai*
- phalu* "bearing fruit" past part loc sg m 39, Skt *phalati*, past  
part *phalita* > Pkt *phalia* > OG *phaliu*, see ND 402 b 47
- phutai* "breaks" 3rd sg pres 287, Skt *sphutyati* > Pkt *phuttai*,  
see ND 407 b 38
- phula* "flowers" subst dir pl n 36, 349 538, 540, Skt Pā Pkt  
*phulla*, MG *ful*, see ND 409 a 1
- phulu* "blossomed" past part loc sg m 39, Skt *phullita*, Pkt  
*phullia*, OG *phuliu*
- phedai* "destroys" v 3rd sg pres 355, Skt *sphetayati* > Pkt  
*phedai*, *phedai*, *phediam*, *phedaim* pl 114, *phedī* inf  
322, *phedivaum* pot part dir sg n 461, MG *phere*
- phedanahāra* "the destroyer" subst dir pl m 488, Skt *sphetanam*,  
Pkt *phedana* + *hāra*, see + *phedai*

- pherū* "rounds" subst dir pl m 215, Skt *sphirati spherayati*, Pkt *pherana* "going round", for the discussion on the word, and for its various forms in Mod I, see ND 410 a 35—b 15, also see Nep *phirnu*, 405 a 6, 651 a 8
- phola* "in vain" adv 130, 131, 126, see ND 111 a 2, prob connected with Skt *phūṭkṛta*.
- phodau* "a blister" subst dir sg m 157, Skt *sphotakah* > Pkt *phodao*, MG *foḍḍo*, the MG *-d-* is due to the influence of the following *-l*, see ND 111 a 35
- baisai* "sits" v 3rd sg pres 365, *bauṭhā* past part dir pl m 266, *bauṭhām* gen pl 509, *baisaṭaum* pot part dir sg n 331, Skt *upaviśati* > Pkt (u)*baisai*, past part Skt *upaviśta* > Pkt *uvaiṭṭha-*, ext in OG *bauṭhau*, see ND 459 a 43 Also Bloch 377 a 25
- būtālisa* "forty two" num sub dir 299, 353, Skt *dvācatvāriṃśat*, Pkt *būttālīsam*, see ND 121 b 5
- batrīsa* "thirty two" num dir 152, obl 231, Skt *dvātriṃśat* > Pkt *batrīsam*, see 318 a 14
- balum* "with might" subst inst sg n 221, 331, 115 *balī* loc sg 388, Skt *balena* > Pkt *balena* > OG *balī m*, MG *bəḷē*, see ND 421 a 13
- balum* "forcibly" adv 221, see *balum* above
- baḷi* "burnt" past part dir sg f 498, *balum* loc sg n 55 *bālyā* caus past part obl sg m 436, *dvalati*, cf Skt *jvalati* > Pkt *balai-*, see ND 425 a 36
- bahina* "a sister" subst dir sg f 181, Skt *lāghinī*, Pkt *bahinī* *bahinī*, the shortening of *-i* is irregular, for similar forms in Mod I see ND 459 b 37, Bloch 374 b 26
- bahiravīḥika* "bracelets, etc" subst dir pl m 450, OG *bahiravau* — Skt *āḥika* *bahiravau* = *bāhi* + *raṣau*, \**bāhi* loc sg *bāḷa*, Skt *bāhu*, *raṣau* < Skt *rukṣala* > Pkt *rukḷḷao*, for the shortening *-ā* > *-a*, cf *batrīsa*
- bājanī* "a stool" subst dir sg m 210, *bāja* "a dish for dinner" — *patṭi*
- bāpa* "father" subst dir sg m 143, obl sg m 141, 330, Pkt *bappa*, see ND 431 a 44; Bloch 375 a 15
- bāpa* 'a' 'poor helpless' adj dir sg m 187, Pkt *bappa* 'a', ext in OG, MG *bāpa*, see ND 420 b 43, Bloch 375 a 20
- bāra* 'm' 'doors' subst dir pl n 270, Skt *darvā* > Pkt *bāra*

+ *dām* = OG \**bārana* ext *bāranaum*, see ND 316 a 10, Bloch 375 b 13

*bāle* "by the young" adj inst pl m 168, Skt *bāla*, Pa Pkt *bāla*, OG *bala*, MG *bāle*, see ND 436 a 38

*bāvīsī* "twenty" num subst dir 134, Skt *dvāimsati*, Pā *dvā*, *vīsati*, *diāvīsā*, Pkt *bāṭisam* the development is irregular, see ND 428 a 44, Bloch 375 b 27

*bāhri* "outside" adv 70, 374 487, Skt *bāhya* contaminated with Skt *bahir* > Pkt *bahira*, the OG form is the loc sg of *bahira*, see ND 428 a 11

*bāmna* "an arrow" subst dir sg 138, Skt *bāna*, Pkt *bāna*, OG *ām* is prob due to *na* MG *bān* is n, see ND 433 a 40

*bāmdhar* "binds" v 3rd sg pres 24, 221, 274, 276, 304, 355, 460, 486, also (na) *bamdham* 530, *bamdhanau* pass pres part dir sg m 150, *bāmdhum* past part dir sg n 165, 216, *bāmdhu* m 250, *bāmdhuraum* pot part dir sg n 282, 284, *bāmdhuvā* obl sg n 447, *bāmdhurai* loc sg n 183, Skt *bandhati* > Pā *bandhati* > Pkt *bamdhar*, OG > *bāmdhar*, see ND 430 a 19

*bāmdhana* "ties" subst dir pl n 467, Skt *bāndhana* > Pkt *bamdhana*, see ND 429 a 46

*bāmdhanī* "knitting" subst dir sg f 370, 538, Skt *bandhanika* > Pkt *bamdhanā*

*bāmha* "an arm" subst dir sg f 92, Skt *bāhuḥ* (m), Pa *bāhā* (f), Pkt *bāhā*, *bāha* (f), see ND 430 b 11, Bloch 376 a 6

*bī* "two" unemphasized num dir 7, 274, 320, 322, 353, 386, 393, *be* (emphasized) 7, 36, *bīha* emphatic adj 340, 434, 444, 491, *bīhum* obl 3, 50, 181, 227, 229, 361, 386, 402, 403, 481, 491, inst 62, 132, 334, 394, 406, 407, 476, 493, loc 381, Skt *die* > Pa Pkt *be* See Grammar for the derivation of the other forms

*bīhai* "both" num dir pl m 102, 463, OG *bīha* + *ī*, for *bīha* see above, for *ī*, see *ī* above

*bīmanī* "twofold" adj dir sg f 269, Skt \**dvirbhanita* > \**bīmhanīā*

*bījau* "second" adj dir sg m 71, 791, *bījā* pl 31, 181, 367, obl 4, 48, 273, 377, 451, 470, *bījau* dir sg n 155, *bījam* pl 393, *bīje* loc pl m 273, Skt *dvitīya*, Pkt *biyya*, ext in OG *bījau*, see Bloch 376 b 12

*bīhai* "fears" v 3rd sg pres 226, *bīhata* pres part dir pl m 60, 264, *bīhnā* past part dir pl m 56, *bīhiraum* pot

- part dir sg n 320, Skt *bibhleti* > Pkt *biheti* but *bihia*, the *i* in *bihai* is irregular, prob contaminated with *bhita*, *bihna*, OG *bihnā* made on the model of Skt *bhinna*, etc
- bīhakana* "coward" adj dir sg m 508, Pkt *bīhakka* on the analogy of *ghalakka*, *bhadakka*, *lhalakka*, etc
- buddhūm* "by the mind" subst inst sg f 74, 80, 101, 168, 379, lw Skt *buddhih*
- būjhaim* "know" v 3rd pl pres 28, 170, also 2nd sg 208, . *būjharai* caus 3rd sg pres 268, *būjhaiṭau* pass caus pres part dir sg m 31, Skt *budhyita* > Pa *buyati* > Pkt *buyjai* > OG *būjhai*, see ND 152 a 37, Bloch 376 b 26
- būḍai* "sinks down" v 3rd sg pres 317, 333, Pkt *buddai*, MG *būḍe*, see ND 452 a 21, Bloch 376 b 31
- betū* "sons" subst dir pl m 143, obl sg m 153, *betaim* inst sg m 415, Pkt *bitta-*, ext in OG *betau*, see ND 155 a 37, the OG word presupposes an earlier word *bettau*
- bedī* "a boat" subst obl sg f 509, Pkt *bedī*, MG *berī*, see ND 156 a 20, 377 a 10
- bemḍriya* "having two senses" adj dir pl m 391 OG *be* + lw Skt *indriya*
- boladau* "a he goat" subst dir sg m 161, Pkt *bolakada*, ext in OG, see ND 430 b 45, 460 a 6, 377 a 26
- bodhī* "advised" past part dir sg f 132, der lw Skt *bodhati*
- bo'a* "things denoted by words" subst dir sg m 319 pl 72 111 135, 217, 283, 330, 392, 466, obl pl m 227, 316, a subst from v *bolai*, see below
- bolai* "speaks" v 3rd sg pres 11, 69, 80, 305 360 362 398, *bolaim* pl 74, 79, 309 185, *bolū* inf 33, 35, also abs 507, *bolatau* pres part dir sg m 267, *bolūṭim* gen pl 316, *bolūm* past part dir sg n 105, *bolūmum* pot part dir sg n 77 293 317 also *bolūm* 223, *bolūrai* inst sg 385 also loc sg 73, *bolūre* inst pl n 221, *bolūṛū* obl sg 101 298 461 *bolūm* caus past part dir sg m 17, 376, Pkt *bolū* > OG *bolai*, see ND 116 a 22
- bolai* *āḥīra* "one who speaks" eals' dir sg m 73 279 463, obl pl 243, Pkt *bolūna* - *līra*
- blanai* "recrees" v 3rd sg pres 233 373 535, also (ra) *Uṇanai* 373, *blanū* abs 322 329 179 461 471 491 *blanūm* past part dir sg n 233 473, *blanūm* pot part dir sg

- n 230, *bhanū* pass 3rd sg pres 407, Skt *bhanati* > Pkt *blanai*, see ND 468 a 40
- bhanī* "for, towards" postpos 94, 136, 149, 287, abs form of *bhanai* used in this sense, see *bhanai* above
- bhamdāre* "with treasures" subst inst pl m 49, Skt *bhāndāgāra*, Pa *bhanda* + *āgāra* > Pkt *bhamdāro* > OG *bhamdāra* > MG *bhandār*, see ND 464 a 26, Bloch 378 b 26
- bhamai* "rambles" v 3rd sg pres 131, 214, 380, 500, *bhamasi* 2nd sg fut 194 *bhamatau* pres part dir sg m 169, *bhamataim* inst sg m 202 *bhamate* pl m 521 *bhamitū* pot part obl sg n 30 290 Skt *bhramati* > Pkt *bhamai*, see ND 469 a 45
- bhai* "in danger" subst loc sg m 41, *bhae* inst pl m 518, *bhayim* inst sg 495, Skt Pa *bhaya*, Pkt *bhaya*
- bhara* "a loaded cart" subst dir sg m 470, Skt *bhāra*, Pā Pkt *bhara*
- bharu* "full" past part dir sg m 68, 169, *bhariā* pl 63, also obl sg 377 pl 321, *bharu* loc sg n 85, past part of OG *bharai* < Skt *bharati*
- bhalau* "good" adj dir sg m 67, 81, 183, 225, 230, 279, 317, 350, *bhalā* pl 49, 97, 152, 167, 239, 240, 278, also obl 186, 351, 352, *bhale* inst pl m 168, *bhalaum* dir sg n 20, 223, 384, 414, 439, *bhalām* pl 54, 104, 439, *bhalī* obl sg f 321, Pkt *bhallayo*, Apbh *bhallaum*, MG *bhalū*, the short vowel of *bha* in *bhalaum* is due to the unemphatic nature of the word, see ND 471 a 40, Bloch 377 b 26
- bharyo* "oh meritorious" subst voc pl m 205, 483, lw Skt *blarya* + Apbh *ho*, the voc particle, see Hem iv, 346, 350, 367
- blāi* "a brother" subst dir, sg m 143, 146, obl sg 256, Skt *bhrātṛka* > Pa *bhātika* > Pkt *bhāia*, see ND 378 a 10
- bhāiram* "in speaking" pot part loc sg n 364, lw Skt *bhāṣate* with OG *iram*
- blīqi* "in part" subst inst sg m 197, loc sg 274, lw Skt *bhāga*
- blīdīdika* "rent and other things" subst dir pl n 527, OG *līdīlaum* + lw Skt *ādika*, OG *blālaum* < Pkt *bhādayam* < Skt *blītakam* See ND 475 a 42
- blīla* "food" subst dir sg n 210, Skt *bhaktām* > Pa Pkt *bhattam* see ND 474 a 39
- blāyani* "the vessel" subst loc sg n 159, lw Skt *blājana*



*bhāra* "weight" subst. dir. sg. m. 426; obl. 426; inst. sg. *bhāri* 487; also *bhāriim* 169, 471; Skt. *bhārd-* > Pā. Pkt. *bhāra-*; see ND. 175 a 19.

*bhāre* "heavy" adj. dir. sg. m. n. 324, 326, 386, 487; pl. 531; Skt. *bhārin*, Pā. *bhāriya-* > Pkt. *bhāria-* > OG. *bhāri* > MG. *bhāri* (dialectically, Kāth); the OG. *bhāre* < \**bhāreya-*.

*bhārepaṇaim* "on account of heaviness" subst. inst. sg. n. 471; OG. *bhāre* + *paṇaim*.

*bhāvanāim* "by contemplation" subst. inst. sg. f. 89; lw. Skt. *bhāvanā*.

*bhāriim* "by the state of mind" subst. inst. sg. m. 96; *bhāri* loc. sg. m. 23; lw. Skt. *bhāra-*.

*bhāmjai* "breaks" v. 3rd sg. pres. 500; also *bhājai* 161; also (na)-*bhāmjaim* 295; ... *bhāmjatau* pres. part. dir. sg. m. 432; ... *bhāgau* past part. dir. sg. m. 489; *bhāgaum* n. 505; *blāgā* obl. sg. n. 489; *bhāgai* loc. sg. n. 512; ... *bhāmjiwai* pot. part. loc. sg. n. 505; *bhājivā* obl. sg. n. 409; Skt. *bhañjati* > Pkt. *bhamjai* > OG. *bhāmjai*; Skt. *bhagnām* > Pā. Pkt. *bhaggam*, ext. in OG. *bhāgaum*; cf. Nep. *bhādenū* ND. 172 a 47; *bhāgnu* 473 b 10; Bloch 378 a 37. The forms *bhājai*, *bhājivā* show the influence of the past part. forms

*bhāmgā* "pieces" subst. dir. pl. m. 386; Skt. *bhaṅgaḥ* > Pā. *bhaṅgo* > Pkt. *bhamgo*; ext. in OG. *bhāmgau*, see ND. 472 b 10.

*bhikāim* "for begging" subst. loc. sg. f. 351, 373; lw. Skt. *bhikṣā*.

*bhikhārī* "a beggar" subst. dir. sg. m. 173, Skt. *bhikṣācara-* > Pā. *bhikkhācāra-* > Pkt. *bhikkhāyara-*; also *bhikkhārī*, the ending -ī should be derived from a form ending in -īla-, though no word in Skt. and Pkt. seems to exist with that ending and with the above meaning; see ND. 176 b 21.

*bhiti* "a wall" sub. dir. sg. f. 331; Skt. *bhittih* > Pkt. *bhitti* > MG. *bhiti*; see ND. 177 a 16; Bloch 379 b 27.

*bhiliim* "by the Bhil man" subst. inst. sg. m. 33, 265, Pkt. *bhilla-*.

*bhīsa* "begging" subst. dir. sg. f. 173; Skt. *bhikṣā* > Pā. Pkt. *bhikkhā*; see ND. 476 b 2.

*bhūim* "ground", "floor" dir. sg. f. 497; Skt. *bhūmih* > Pā. *bhūmi* > Pkt. *bhūmi*; MG. *bhū* (Kath.), *bhū*, *bhūy*. See ND. 478 a 25; Bloch 380 a 12.

*bhūsa* "hunger" subst. dir. sg. f. 39, 119, 135, 116; Skt. *bhūḥ*, *bhūḥ*, Pā. *bhūḥ*, *bhūḥ*, Pkt. *bhūḥ*, *bhūḥ*; see ND. 423 b 30.

*bhūsim* "hungry" adj. inst. sg. m. 199; Skt. *bhūḥ*, *bhūḥ*, Pkt. *bhūḥ*, *bhūḥ*, OG. *bhūḥ*; see Bloch 380 a 35.

- bhūla* "one who has lost his way" adj obl sg m 405, Pkt *bhulla*, ext in OG *bhulau*, MG *bhūlo* See ND 481 a 26
- bhūmda* "a boar" subst obl sg m 170, 255, Pkt *bhumda*, MG *bhūd*
- bhedarm* 'break' v 3rd pl pres 77, Skt lw *bheda*
- bhede* "kinds, types" subst inst pl m 397, lw Skt *bheda*
- bhogarivum* "use" pot part dir sg m 367, lw Skt *bhoga*
- bhoge* "with enjoyments" subst inst pl m 49, lw Skt *bhoga*
- bholā* 'simple' adj dir pl m 462 obl pl m 385, Pkt *bhola* ext in OG *bholau*, MG *bholo*, for the discussion on this and the cognate words in Mod I see ND 479 b 28
- ma* "don't" a prohibitive particle, adv 123, 258, 346, 465 472, 483, Skt Pa *ma* Pkt *ma*
- mailau* "dirty" adj dir sg m 436 460 *mailaum* n 253, 273, 338, 436, *mailām* pl 321, Pkt *mailla*, ext in OG, possibly \**mahla* der Skt *mala*, see ND 519 b 13
- mailapanaum* "the state of being dirty" subst dir sg n 303, OG *maila* + *-panaum*
- main* "by me" pron 1st pers sg inst 139, 414, 480, also *mum* 192, and *mai* 544, Skt *mayā* > Pkt *mae* > Apbh *main* > OG *mai* + *im*, the general inst term, see ND 486 a 1
- mauda* "a crown" subst dir sg m 451, Skt Pa *mukuta*, Pkt *maudo*, the change *mu* > *ma* is due to another *u* in the next syllable, see Phonology, p
- magara* "alligators" subst dir pl m 314, an early lw Skt *makara*
- macakodivaum* "to twist" pot part dir sg n 321, cf Nep *machanu* ND 488 a 11, cf Bloch 388 a 15
- madhuraum* "sweet" adj dir sg n 80, lw Skt *madhura* ext
- manasum* "with mind" subst inst sg f 26, lw Skt *manasa*, cf *manasadatta*, *manasāgupta*, etc
- man* 'in the mind' subst loc sg n 202, 528, lw Skt *manas* MG *man*
- maraim* 'die' v 3rd pl pres 107, 284, *mar* abs 70, *maruaum* pot part dir sg n 206, *maru* pass 3rd sg pres 205, *marisu* pass fut 3rd sg 207, *marai* caus 3rd sg pres 146 206, also (na)*maraim* 21, *māriu* past part dir sg m 147, 150, *māriuum* pot part dir sg n 52 147, 282, *marita* caus pass past part dir pl m 136, Skt *marate* > Pa *marat* > Pkt *marai*, see ND 494 b 48

- malum* "with dirt" subst dir sg m 429 535, Skt *Pa* Pkt *mala*,  
 MG *mal*, see ND 495 a 30
- masālī* "having rolled and pressed" abs 495, cf Skt *maṣṣa*  
 adj "soft", *Pa* *masāli*, *Apbh* *maṣṣaḥkkaṭṭa*, *masana*, *masāra*,  
 MG *maṣṣe*, the derivation is not quite clear See ND 497 a 10
- mastakim* "by the head" subst inst sg n 7 237, lw Skt *mastaka*,  
*mastaka* loc sg n 55, 91
- mahātmāe* "by the ascetics" subst loc pl m 111, 372, *maḥātmaim*  
 inst sg 57, lw *mahātma*
- mahātmāpanaum* "the quality of being an ascetic" subst dir sg n  
 65, lw Skt *mahātma* + *panaum*
- mahārājum* "by the emperor" subst inst sg m 165, lw Skt  
*mahārāja*
- mamdarūda* "illness" subst dir sg m 523 *mamda* = Skt *mar la*  
*-tāda pāta* (= Skt *pāta*), cf *patati* beside *patati*, cf MG  
*mādo paryo* "he fell ill"
- mā* "mother" used of animals, subst dir sg f 81 141, 113, also  
 obl pl 201, Skt *mātd*, Pkt *māā*, see ND 499 a 25
- māi* "mother" for human beings, subst dir sg f 115, Skt *matrka*  
 > *Pa* *mātikā* > Pkt *māi*, see ND 499 a 30-46, see Bloch  
 384 a 6
- mājayi* "begs" v 3rd sg pres 266 *mājyaum* pot part dir sg n  
 378, *māyitū* obl sg n 173, Skt *mārgayati* > *Pa* *māgeti* >  
 Pkt *maggai*, see ND 500 b 8
- mācēā* "fish" subst dir pl m 311 171 Skt *mātsyah* > *Pa* *naccho*  
 > Pkt *maccio*, ext in OG *māchau* cf M *māi* Bloch  
 387 a 30, see ND 501 a 17
- mānasa* "men" subst dir pl m 212, *mānusa* > *Pa* *mānusa* >  
 Pkt *mānusa*, note early change u > a in this word, see  
 Bloch 386 a 36, ND 503 b 7
- māitapana* "intoxication" subst dir sg n 401 OG *maia* = *para*,  
 see *māitau* below, see ND 502 b 3
- māitau* "intoxicated" adj dir sg m 121 330 also *māi* u 321 *māi*  
 obl sg n 312, Skt *māitah* Pkt *maia*, ext in OG, see  
 ND 502 b 3
- māim* "by the mother" subst inst sg f 143, lw Skt *māi*  
*māitau* "merely" adv 131, 132, the inst sg form of lw Skt *māi*  
*māitau* "head" subst dir sg n 63, *māitau* loc sg 150 455  
 Skt *maṣṣalim* > *Pa* *maṣṣalam* > Pkt *maṣṣam*, see ND  
 503 a 1, Bloch 3-6 b 12

*mānai* "believes" v 3rd sg pres 81, 202, 212, (na)*mānaum* 304,  
*mānūnūā* pot part obl sg n, Skt *manyate* > Pkt *mannai*,  
 see ND 504 a 19

*māyūiā* "fraudulent" adj dir pl m 462, lw Skt *māyūi* ext  
*māyūm goyūm* "crooked" adj dir sg n 391, Skt *māyitam* and  
*gopitam* > *māiam* and *goram*, cf Nep *gūyā* "a close friend"  
 ND 142 b 42

*mārai* and its forms, see under *marai*

*māranahāra* "killer" subst dir sg m 31, n 313, agent noun of  
 OG *mārai*

*margi* 'in the way' subst loc sg m 112, 130, lw Skt *mārga-*  
*masa* "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa-*,  
 MG *mās*, see ND 506 b 11

*māsā* months' subst dir pl m 479, Skt *māsa-*, Pa Pkt *māsa-*  
 ext in OG *māsau*

*māsakalpm* 'even in about a month' subst inst sg 369, OG  
*māsa* + lw Skt *lālpa* with loc ending

*māharaum* "my, mine" pron 1st pers possessive, and adj dir sg n  
 85, 111, 256, 324, 356, 475, 544, *māharām* pl 331,  
*māharai* loc sg 468, *māharau* dir sg m, Skt *mama*  
 replaced by Pkt and Apbh *maha* to which the postpos *harau*  
 seems to have been added, see ND 518 b 3

*māhi* "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,  
 70, 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayjhe* > Pkt  
*mayjhe* > Apbh *mayjhi* > OG *māhi* > MG *mā*, the change  
 -jh > h is special See ND 499 a 23

*māhitau* 'from' postpos 432, OG *māhi* + *tau*, see above for  
 both

*māhi thiki* "from" postpos c obl 19, OG *māhi* + *thikī*, see  
 above for both

*māhīlā* "belonging to the interior" adj dir pl m 461, OG *māhi* +  
*lau*, as Pkt *mayjhīla* would give *mājhīlau*

*māhomāhi* "among each other" adv 360, Apbh *mayjha hu mayjhi*  
*mamda* "forcibly" adv 404

*māmdalum* "in the circle" subst loc sg n 354, Skt *mandalam* >  
 Pkt *mandalam*, cf MG *māḍḍa*, see Bloch 386 a 19, 382 a 24,  
 ND 502 a 31

*māmdūm* "are written" v pass 3rd pl pres 274, Skt *mandayati* >  
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; '502 a 4'

*mīti* "having assembled" abs 510, Skt Pa m

- abs. *mūla*; MG. *mālū*, *mālī*; . . . *mūlum* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīa* "a pretext" subst. dir. sg. n. 381; Skt. *mīṣam*, Pkt. *mīṣam*; see Bloch 383 a 33.
- mīmēñi* "is closed" v. pass. pres. 3rd sg. 277; Skt. *mīṣyate* > *mīcēñi*, al-o *mīmēñā* (subst.), OG. *mīmēñi* or *mīcēñi*, pass. *mīcēñi*, *mīmēñi*; MG. *mīcēñi*; see ND. 507 a 43.
- mīndām* "ciphers" subst. dir. pl. n. 271; Skt. *bindūh* m.; Pā. *bindu*; ext. in OG. *mīndāum* n.; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- mukṭii* "to absolution" subst. loc. sg. f. 179; lw. Skt. *mukṭih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178; Skt. *mūhyam* > Pā. Pkt. *majjham* which > *mujha* in Pkt. and Aphi. on the analogy of *tujham*; note OG. -ū- in a pron.
- muha* "face" subst. dir. sg. n. 321; obl. sg. 237, 511; *muhi* inst. sg. 372; also loc. sg. 207, 172, 501, Skt. *mūkham* > Pkt. *muham*; MG. *mūh*; see ND. 517 a 8.
- muhamḍaim* "with the face" subst. inst. sg. n. 316, Skt. *mūkham*, Pkt. *muḥadam*, ext. in OG. *muḥadaum*, MG. *mūḍhū*, see ND. 517 a 8.
- muḥantau* "a minister" subst. dir. sg. m. 431, *muḥantaim* inst. sg. 150; Skt. *mahān* replaced by Pkt. *mahanta-*; ext. in OG.; the development of -u- and the absence of OG. -ām- are irregular, prob. it is a Pkt. lw. influenced by *muha-* "a mouth".
- mūu* "dead" dir. sg. m. 227, . . . *mūū* pl. 411, also obl. 98, *mūūm* gen. pl. 98, *mūūm* loc. sg. n. 319, Skt. *mṛtāh* > Pkt. *muu* > OG. *mū-u*; see ND. 520 b 5.
- mūlāpnam* "base" adj. dir. sg. n. 51, 509, *mūlāgn* loc. sg. m. 272; *mūlāpñi* obl. sg. m. 273, *mūlāgn* obl. sg. f. 322, Skt. *mūlāpnam* > Pkt. *mūlāpnam*, MG. *mūlāp*, see Bloch 390 a 8.
- mūmlai* "leaves" v. 3rd sg. pres. 98, 200, 375, (na) *mūmlaim* 118, 552; *mūmlaim* 3rd pl. pres. 291, . . . *mūmlai* abs. 220, 3-3, 501; . . . *mūmlai* pres. part. dir. sg. m. 467, . . . *mūmlai* past part. dir. sg. m. 185, 379, *mūmlai* pl. 521, 528, also *mūmlai* 79; *mūmlai* inst. pl. 195, *mūmlai* dir. sg. f. 244; . . . *mūmlai* pass. pres. part. dir. pl. m. 217, *mūmlai* inst. pl. m. 19, Skt. *mūmlai* > Pkt. *mūmlai* and also by contamination with *mūmlai*, *mūmlai* the OG. form is due to further contamination between

*mānai* "believes" v 3rd sg pres 81, 202, 212, (na)*mānaim* 304;  
*mānāvū* pot part obl sg n, Skt *manyate* > Pkt *mannai*,  
 see ND 504 a 19

*māyāiī* "fraudulent" adj dir pl m 462, lw Skt *māyāi* ext  
*māyum goyum* "crooked" adj dir sg n 391, Skt *māyitam* and  
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*māsa* "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa*,  
 MG *mās*, see ND 506 b 11

*māsā* "months" subst dir pl m 479, Skt *māsa*, Pā Pkt *māsa*  
 ext in OG *māsau*

*masakalpum* "even in about a month" subst inst sg 369, OG  
*māsa* + lw Skt *kalpa* with loc ending

*maharaum* "my, mine" pron 1st pers possessive, and adj dir sg n  
 85, 111, 256, 324, 356, 475, 544, *māharām* pl 331,  
*māharai* loc sg 468, *māharau* dir sg m, Skt *mama*  
 replaced by Pkt and Apbh *maha* to which the postpos *harau*  
 seems to have been added, see ND 518 b 3

*māhi* "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,  
 70 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayhe* > Pkt  
*mayhe* > Apbh *mayhi* > OG *māhi* > MG *mā*, the change  
*yyh* > *h* is special See ND 499 a 23

*māhūtau* "from" postpos 432, OG *māhi* + *tau*, see above for  
 both

*māhi thikī* "from" postpos c obl 19, OG *māhi* + *thikī*, see  
 above for both

*māhulā* "belonging to the interior" adj dir pl m 461, OG *māhi* +  
*-lau*, as Pkt *mayhulla* would give *mājhīlau*

*māhomāhi* "among each other" adv 360, Apbh *mayha hu mayhi*  
*māmda* "forcibly" adv 404

*māmdalum* "in the circle" subst loc sg n 354, Skt *māṇḍalam* >  
 Pkt *mandalam*, cf MG *māṇḍa*, see Bloch 386 a 19, 382 a 24,  
 ND 502 a 31

*māmdūm* "are written" v pass 3rd pl pres 274, Skt *mandayati* >  
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; see ND 502 a 40  
*mūti* "having assembled" abs 510, Skt Pā *mūlati* > Pkt *mūlai*,

- abs *mūha*; MG. *maṣṭū*, *maṣi*; . . . *mūlum* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīsa* "a pretext" subst. dir. sg. n. 384; Skt. *mīsam*, Pkt. *mīsam*; see Bloch 388 a 33.
- mūncī* "is closed" v. pass pres. 3rd sg 277; Skt. *mṛcye* > *mīcāi*, also *mūncapa* (subst.), OG. *mūncan* or *mīcāi*, pass. *mīcī*, *mūncī*; MG. *mīcī*; see ND. 507 a 13.
- mūmdān* "ciphers" subst. dir. pl. n. 274; Skt. *bindūh* m.; Pā. *bindu*; ext. in OG. *mūmdān* n.; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- muktī* "to absolution" subst. loc. sg. f. 179; lw. Skt. *muktih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178; Skt. *mūhyam* > Pā. Pkt. *mayjham* which > *mujjha* in Pkt. and Aphh. on the analogy of *tujjham*; note OG. -ū- in a pron.
- mūha* "face" subst. dir. sg. n. 321; obl. sg. 237, 544, *mūhi* inst. sg. 372; also loc. sg. 207, 172, 504; Skt. *mūlham* > Pkt. *mūham*; MG. *mūh*; see ND. 517 a 8.
- mūhamṣam* "with the face" subst. inst. sg. n. 316; Skt. *mūlham*, Pkt. *mūhadam*, ext. in OG. *mūhadaum*, MG. *mūdhū*; see ND. 517 a 8.
- mūmtau* "a minister" subst. dir. sg. m. 431, *mūamtam* inst. sg. 150, Skt. *mūhān* replaced by Pkt. *mūamtā*; ext. in OG.; the development of -u- and the absence of OG. -ām- are irregular; prob. it is a Pkt. lw. influenced by *mūha* "a mouth".
- mūm* "dead" dir. sg. m. 227, . . . *mūā* pl. 414, also obl. 98, *mūām* gen. pl. 98, *mūmar* loc. sg. n. 319, Skt. *mṛtaḥ* > Pkt. *mūm* > OG. *mū-u*; see ND. 520 b 5.
- mūlayam* "basic" adj. dir. sg. n. 51, 509, *mūlayu* loc. sg. m. 272, *mūlayi* obl. sg. m. 273, *mūlayu* obl. sg. f. 322, Skt. *mūlayam* > Pkt. *mūlayam*, MG. *mūlayi*, see Bloch 390 a 8.
- mūmkai* "leaves" v. 3rd sg. pres. 28, 300, 375, (na) *mūmkau* 118, 552; *mūmdam* 3rd pl. pres. 291, . . . *mūmkī* abs. 220, 583, 591; . . . *mūmkam* pres. part. dir. sg. m. 467, *mūmdam* past part. dir. sg. m. 185, 379, *mūmkī* pl. 521-523, also *mūlyi* 79; *mūmkye* inst. pl. 198, *mūmkī* dir. sg. f. 241, . . . *mūmdī* pass. pres. part. dir. pl. m. 217, *mūmdī* inst. pl. m. 49, Skt. *mūmkā* > Pkt. *mūmkā*, and also by contamination with *mūmdā*, *mūmkī*, the OG. form is due to further contamination between

- Pkt *mullai* and *mumcai*, MG *mūlc*, see Bloch § 94, 231-252, also 389 a 1, ND 510 b 5
- mumkāianahūra* "one who releases" subst dir sg m 102, *mūmkāvana* (the causal abst noun from OG *mūmkai*) + *hūra*, see above
- mela* "unison" subst dir sg m 237, Skt Pa Pkt *melo*, MG *mel*, see ND 518 a 8, Bloch 390 b 30
- melai* "leaves" v 3rd sg pres 447, 448, *melivā* pot part obl sg n 448 Pkt *mullai mellai*, MG *mele*
- melaṃ(na)* "joins" v 3rd sg pres 337, *meṭi* abs 269, 368, Skt caus *melayati* > Pa *meleti*, Pkt *melai*, MG *melve*, see ND 509 a 36
- melāic* "in the assemblage" subst inst pl 364, *melāiai* loc sg 62, Skt *melāpakah* > Pkt *melāvaṃ*, MG *melāic*
- molaṭau* "free" adj dir sg m 185, Skt *mukta*, Pa *mullo*, contaminated with *mollho* (Skt *molsah*), Pkt *mukla*, *mullala*, *molla*, *mollala*, Apbh *mollalada*, MG *mollo*, see Bloch 391 a 10
- molsi* "in absolution" subst loc sg m 55, lw Skt *molsa*
- motau* "big" adj dir sg m 55, 210, 264, *motā* pl 62, 176 199, 243, *motauṃ* dir sg n 44, 201, obl *molūṃ* 5, *motai* inst sg m 372, *motc* pl 442, *motai* loc sg 154 186 403, *moti* dir sg f 162, 409, \**mottalo* > OG *motau*, MG *motc*, see ND 520 a 10
- motapana* "greatness" subst dir sg n 289, OG *mota* (unextended) + *pana*, *pana* < Skt *trana*, see above
- moramgī* "an ornamented belt of peacock feathers" subst dir sg f 447, Skt *mayūrāṅgikā*
- mohai* "charms" v 3rd sg pres 162, *mohi* pass 3rd sg pres 249, *mohuṃ* dir sg n 203, Skt *mohāyati* > Pa *moheti* > Pkt *mohai*
- mlānapanaṃ* "owing to feebleness" subst inst sg n 99, lw Skt *mlāna*, OG *panaṃ*
- yati* "ascetics" subst dir pl m 387, also obl pl 362, also *yati* 251, 504, lw Skt *yatih*
- yatipanaṃ* "asceticism" subst dir sg n 62, lw Skt *yati* + OG *-panaṃ*
- yuktaṃ* "fit, proper" adj dir sg n 91, ext of lw Skt *yuktam*
- yāuranam* "through youth" subst inst sg n 153, lw Skt *yāuranam*



- rai* "love" subst dir sg 65 '61, Skt *ratih*, Pkt *rai*  
*racum* "is made" past part dir sg n 26, lw Skt *racati*  
*rajum* "with dust" subst inst sg f 217, lw Skt *rajah*  
*rae* "lost" conj 478, Apbh *raḷḷeyi* > *rāḷḷeyi*, with a special  
 shortening in the auxiliary word  
*rai* *i* *hrai* "by amusing" caus pot part loc sg n 353; Skt *rāmāṭi*  
 > Pa *ramāṭi* > Pkt *ramai* > OG *ramai*, ext caus *ranāḍa*,  
 > *ramāḍai*  
*ralai* "lives" v 3rd sg pres 368, 370, 386, 414, (na)*ralaim* 386,  
 pl 60, 67, 97, *rahisi* 2nd sg fut 292, . *rahatī* pres part  
 dir pl m 389, also obl pl m 21, *rahatim* gen pl 99, 110  
 102, . *rahiu* past part dir sg m 23, 109 193 218, 256, 500,  
*raliyā* pl 387, 388, *rahium* dir sg n 271, *rahium* inst sg 18,  
*rahicum* pot part dir sg n 227, 334, 167, also *rahicūm*  
 154; also *rahium* 223, *rahinā* obl sg n 477, Skt *ralati*  
 'leaves', *ralah* (subst), Pa *ralati*, Pkt *ralai*, for the deri-  
 vation see ND 531 a 22  
*ralai al ira* "one who lives" subst dir pl m 416, obl sg m 385,  
 OG *raḷana* + *hira*, see above  
*rahaim* "for, to" postpos 2, 8, 9 14, 20 21 22 31, 40, 146, 167,  
 316, etc, also *raim* 28, seems to be the same word as in *hara* : in  
 OG *tālarau*, *nūharau*, also written *hram*  
*ramjaraui* "to please" caus pot part obl sg n 370, 373, Skt  
*raṅjayaṭi* Pa *raṅjeti*, *raṅjāpeti*, Pkt *ramjaraui* > OG *ramjaraui*  
*ramjaraṇakāra* "one who pleases" subst dir sg n 511, OG  
*ramjaraṇa* "causing to be glad", + *hira*  
*rūa* "ash" subst obl sg f 336, Skt *raśā* Pa Pkt *raḷḷā*, see  
 Bloch 393 a 32  
*rūai* "protects" v 3rd sg pres 22 362 373 481 (ra)*rūaim* 365,  
 . *rūā* past part dir sg f 18, 19 also *abā* 217, 353, .  
*rūicum* pot part dir sg n 284 *rūica* obl sg n 418, Skt  
*raśāṭi* > Pa *raḷḷati* > Pkt *raḷḷai*, Bloch 393 a 37, ND  
 552 b 5  
*rūiraḷira* "one who protects" subst dir sg m 463, obl sg m  
 318, OG *rūina* - *hira*, see above  
*ri di* "aches" subst dir sg f 115 OG *rūa* (see above) ext  
 with *-di*, see ND 527 b 8, Bloch 393 b 31  
*riai* "takes pleasure in" v 3rd sg pres 231, (na)*riaim* 291,  
 also pl 325 Skt *raḷey* > Pa *raḷeyi* > Pkt *raḷai*, see ND  
 552 b 40

- rājakuḷa* "in the royal family" subst loc sg n 131, lw Skt *rājakula*  
*rājapuruse* "by the king's officers" subst inst pl m 19, lw Skt  
*rājapurusa-*  
*rājām* "by the king" subst inst sg m 103, 113, 118, 145, 149,  
 495, lw Skt *rājā*  
*rajāne* "by the kings" subst inst pl m 169, lw Skt *rājānah-*  
*rājyalaksmīm* "by the royal treasure" subst inst sg f 32, lw  
 Skt *rājyalaksmī*  
*rātadī* "redness" subst obl sg f 208, Skt *rakta*, Pa Pkt *ratta*,  
 ext with *-dī* in OG, MG *ratadī*, see ND 534 b 26  
*rānūm* "by the queen" subst inst sg f 147, Skt *rājñī*, Pā Pkt  
*rāññī*, also Pkt *rāññā*, *rannī*, *rāñī*, see Bloch 394 a 16, ND  
 535 a 5  
*rāte* "by the red" adj inst pl m 273, Skt *raktaka-* > Pā *rattaka*  
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26  
*rātrum* "by night" subst loc sg f 490, lw Skt *rātri-* or might be  
 an OG word  
*ratrum rātrum* "every night" adv 480, *rātrum* (see above) repeated  
*rāmatum* "in play" subst loc sg f 316, Skt *ramyatī* > Pa *rammatī*  
 > Pkt *rammar*, adj *ramma-*, OG *rāmatī*, see ND 530 a 4  
 MG *ramatī* is due to the influence of MG *rame* v  
*rāya* "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rāja* > Pa  
*rājā* > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21  
*rāmka* "a beggar" subst dir sg m 122, 138, 465, obl sg 14, 45,  
 Skt *rankah* > Pa *ranko* > Pkt *ramko*  
*risī* "a sage" subst dir sg m 333, lw Skt *rsih*, Pkt *risī*  
*riyae* "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in  
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rū-*  
*rīsāvaī* "gets angry" v 3rd sg pres 76, Skt *ṛīkṣyatī* "is hurt",  
 Pa *rissatī* > *rissatī* > *rīsai*, caus *rīsāvaī*, the causal form seems  
 to have replaced the primitive one with no appreciable change of  
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-  
 pressing feelings tend to become reflexive  
*rīsaim* "with anger" subst inst sg f 131, Skt *ris* > MG *rīs*, the  
*ī* seems to be due to the influence of the v *rīsai* See ND  
 538 a 40  
*rīsāla* "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the  
 latter from Skt *ālu*, MG *rīsāl*, see above  
*rulvaum* "wandering" pot part dir sg n 406, 481 Pkt *rulai*,  
 MG *rale*, see ND 540 b 1

- ruṇi* 'a sage' subst dir sg m 63, lw Skt *ṛṣi*
- ruṇi* 'a silver coin' subst obl sg m 187, Skt *rūpaka* > Pkt *rupa* > OG *rūti*
- rūṇi* 'good' adj dir pl m 160 192, obl sg m 40 162 229, 323 368, pl 317 408, *ruṇaum* dir sg n 24, 139 244 328 419 *ruṇim* pl 171, *rudaim* inst sg n 53, also *rūṇu* 153, also loc sg n 311, *rūṇi* dir sg f 273 obl sg f 170, Skt *rūpa*, Pkt *rūti* ext in OG with *-laum* = *ruṇaum* MG *rūrū*
- rūṇum* 'with beauty' subst inst sg n 153, lw Skt *rupa*
- rūṇi* 'having the form of' adj dir sg m 62 106 264 408 538, *rūṇia* pl 488, also *rūṇi* 438, also obl sg 32 36 60, 123 137 160 311, 160 pl 188 *rupium* dir sg n 89 137, 297 197, *rūṇi* pl 188 197, 538, also *rūṇijū* 497, *rūṇu* inst sg all genders 217 264 488, 529 *rupū* loc sg all genders 290 462 197 lw Skt *rupi* ext
- rūṇi* 'in the form of' adj obl sg f 170 423 538, lw Skt *rūṇi*
- rūṇi* *llam* 'obstruct' v 3rd pl pres 264, *ruṇi* *llam* past part dir sg m 207, *ruṇi* *llam* pl, Skt *rundh* *ṛi* Pkt *ruṇi* *llam*, past part Skt *rūṇi* *llam*, Pkt *ruṇi* *llam* further ext OG *rūṇi* *llam* ND 538 b 33
- rouṇi* 'wearing' pot part dir sg n 319 *rouṇi* inst sg n 107, *rouṇi* obl sg n 334 Skt *rodati* > Pa *roditi* > Pkt *ron* OG *roi* MG *rorū* See ND 540 a 13
- roge* 'with diseases' subst inst pl m 382 lw Skt *roga*
- roṇi* 'silk' adj dir pl m 377, obl pl m 488 189 lw Skt *roṇi* ext
- rūṇi* *llam* 'fiercely' subst inst sg n 146 lw Skt *rūṇi* *llam* - OG *pram*
- ruṇi* 'as far as' postpos 169 159 211 lw with 309 'on account of' 321, 491 533 at the time of 351, special development as postpos from *l* *ru* loc sg of *l* *ruṇi*, see *l* *ru*
- l* *ruṇi* 'very little' adv 318 *ruṇi* perhaps an ext of *l* *ruṇi* - *l* *ruṇi* (?) 'a touch', cf Nep *l* *ruṇi* follow which may represent OG *l* *ruṇi* for *ruṇi* of *ruṇi* used after pronouns to show indifference
- l* *ruṇi* 'go' v 3rd pl pres 211 312 (22) *l* *ruṇi* 124 486 *l* *ruṇi* 1st 2nd s 283 *l* *ruṇi* 124 194 287 486, Skt *l* *ruṇi* - Pa *l* *ruṇi* Pkt *l* *ruṇi* *l* *ruṇi* = past part dir sg n 180

*rājakulī* "in the royal family" subst loc sg n 131, lw Skt *rājakulī*  
*rājapuruse* "by the king's officers" subst inst pl m 19, lw Skt  
*rājapurusa*

*rājām* "by the king" subst inst sg m 103, 113, 118, 145, 149  
 495, lw Skt *rāja*

*rājāne* "by the kings" subst inst pl m 169, lw Skt *rājānah*

*rājyalakṣmīm* "by the royal treasure" subst inst sg f 32, lw  
 Skt *rājyalakṣmī*

*rātadī* "redness" subst obl sg f 208, Skt *rahta*, Pa Pkt *ratta*,  
 ext with *-dī* in OG, MG *rātadī*, see ND 534 b 26

*rānūm* "by the queen" subst inst sg f 147, Skt *rājñī*, Pa Pkt  
*rāññī*, also Pkt *rāmā*, *rannī*, *rānī*, see Bloch 394 a 16, ND  
 535 a 5

*rāle* "by the red" adj inst pl m 273, Skt *rahtaka* > Pa *rattaka*  
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26

*rātrum* "by night" subst loc sg f 490, lw Skt *rātrī*- or might be  
 an OG word

*rātrum rātrum* "every night" adv 480, *rātrum* (see above) repeated

*rāmātrum* "in play" subst loc sg f 316, Skt *ramyatī* > Pā *rammatī*  
 > Pkt *rammai*, adj *ramma-*, OG *rāmātrī*, see ND 530 a 4

MG *ramatī* is due to the influence of MG *ramē* v

*rāya* "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rājā* > Pa  
*rājā* > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21

*rāmīla* "a beggar" subst dir sg m. 122, 138, 465, obl sg 14, 45,  
 Skt *raṇḥa* > Pā *raṇho* > Pkt *ramho*

*rīsī* "a sage" subst dir sg m 333; lw Skt *ṛṣiḥ*, Pkt *rīsī*

*rīyae* "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in  
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rīi*

*rīsātai* "gets angry" v 3rd sg pres 76, Skt *rīṣyati* "is hurt",  
 Pa *rīsati* > *rissai* > *rīsai*, caus *rīsātai*, the causal form seems  
 to have replaced the primitive one with no appreciable change of  
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-  
 pressing feelings tend to become reflexive

*rīsām* "with anger" subst inst sg f 131, Skt *ṛiś* > MG *rīs*, the  
*-i-* seems to be due to the influence of the v *rīsai*. See ND  
 538 a 40

*rīsāla* "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the  
 latter from Skt *-ālu*; MG *rīsāl*, see above

*rulnaum* "wandering" pot part dir sg n 406 181, Pkt *rulai*,  
 MG *rolē*, see ND 510 b 1

- rusi* "a sarge" subst dir sg m 68, lw Skt *rsih*  
*rūā* "a silver coin" subst obl sg m 187, Skt *rūpaka* > Pkt *rūaga* > OG *rūu*  
*rūdā* "good" adj dir pl m 160, 192, obl sg m 40, 162, 229, 328, 368, pl 317, 468, *rūdaum* dir sg n 24, 139, 244 328 419, *rūdām* pl 471, *rūdaum* inst sg n 53, also *rūda* 153, also loc sg n 331, *rūdī* dir sg f 273, obl sg f 470, Skt *rūpa*, Pkt *rūa* ext in OG with *-daum* = *rūdaum*, MG *rūrū*  
*rūpim* "with beauty" subst inst sg n 153, lw Skt *rūpa*  
*rūpiu* "having the form of" adj dir sg m 62, 106, 264, 408, 538, *rupia* pl 488, also *rūpiā* 438, also obl sg 32, 36, 60, 123, 137, 169, 341, 460, pl 488, *rupium* dir sg n 89, 137, 297, 497, *rūpiā* pl 488, 497, 538, also *rūpiyām* 497, *rūpi* inst sg all genders 217, 264, 488, 529, *rūpi* loc sg all genders 290, 462 497, lw Skt *rūpī* ext  
*rūpinī* "in the form of" adj obl sg f 170, 423 538, lw Skt *rūpinī*  
*rūmdhaum* "obstruct" v 3rd pl pres 264, *rudhiu* past part dir sg m 207, *rūdhūm* pl, Skt *rundhati*, Pkt *rumdhai*, past part Skt *ruddha*, Pā Pkt *ruddha*, further ext OG *rūdhui*, see ND 538 b 33  
*rouaum* "weeping" pot part dir sg n 319, *rouaum* inst sg n 107, *rouū* obl sg n 331, Skt *rodati* > Pā *rodati* > Pkt *roai*, OG *roi*, MG *roiū* See ND 510 a 13  
*roge* "with diseases" subst inst pl m 382, lw Skt *roga*  
*rogūā* "sick" adj dir pl m 377, obl pl m 488, 189, lw Skt *rogī* ext  
*rāudrapanaum* "fiercely" subst inst sg n 146, lw Skt *rāudra* + OG *panaum*  
*lagai* "as far as" postpos 109, 159, 214, "by, with" 309, "on account of" 321, 491, 533, "at the time of" 351, special development in postpos from *lagai* loc sg of *lāgaum*, see *lāgai*  
*lagāreka* "very little" adv 318, *lagāra* perhaps an ext of *lagga* + *lāra* (?) "a touch", cf Nep *lagīnu* "follow" which may represent OG *lagāra*, for *eka* cf *eka* used after pronouns to show indefiniteness  
*lahai* 'gets' v 3rd sg pres 211 342, (na) *lahaum* 124 486, *lahisi* fut 2nd sg 293, *lahī* abs 124, 191, 285, 498, Skt *labhate*, Pā *labhati*, Pkt *lahai*, *lādhaum* past part dir sg n 180,

- 251 325, 183 487, *ladhaum* inst sg n 270, *lādhi* dir sg f 293, *ladhūm* inst sg f 179, Skt *labdha*, Pa Pkt *laddha*, ext in OG *lādhaum*, see Bloch 399 a 40, ND 551 a 9
- laksmīm* "with wealth" subst inst sg f 69, 153, lw Skt *laksmī*
- lahudau* 'small young' adj dir sg m 515, pl 377, Skt *laghuh* > Pa *laghu* > Pkt *lahu*, ext in OG with *dau*, see also *halu*
- lākadaum* "wood" subst dir sg n 447, *lākada* loc sg 133, Skt *lakuta* > Pa *lakuta* > Pkt *lakkuda*, OG ext *lākadaum*, see ND 563 b 29, Bloch 397 a 1
- lasa* "sealing wax" subst dir sg f 489, Skt *laksā* > Pkt *lakkhā*, see ND 555 b 6, Bloch 389 a 8
- lasa* "the number 100,000" subst dir 194, 452, *lāse* inst pl 123, 194, Skt *laksah* > Pa Pkt *lakkham*, see Bloch 398 a 15, ND 552 a 30
- lasagunau* "hundred thousand fold" adj dir sg m 178, Skt *laksaguna* > Pkt *lakkha guna*, ext in OG
- lasamulaum* "worth a hundred thousand" adj dir sg n 530, *lāsa* as above, *mūlaum* < Pkt *mullaam* < Skt *mūlyakam*
- lāgar* "sticks hard" intrans v 3rd sg pres 241, *lāgarim* pl 137, 412, *lāgisum* fut 3rd pl 137, *lāgalūm* pres part f loc sg 359, *laga* past part dir pl m 137, *lāge* inst pl m 13, *lagāda* caus pres 3rd sg 113, Skt *lagyatī* > Pa *laggatī* > Pkt *laggar*, see Bloch 398 a 25, see ND 553 a 8, 544 b 33
- laja* "shame" subst dir sg f 75, *lājaim* inst sg 158, 478, Skt Pa Pkt *lajja*, see Bloch 398 a 1, ND 533 a 43
- lājai* "is ashamed of" v 3rd sg pres 355, *lājvai* pot part loc sg n 254, *lājū* pass 3rd sg pres 209, *lājvaum* caus pot part dir sg n 77, Skt *lajyate* > Pa *lajyatī* > Pkt *lajjai*
- lādhaum* and its derivatives, see under *lahai*
- lābhaum(na)* 'is obtained' v 3rd sg pres 155, Skt *labhyate* > Pkt *labbhai*
- lamsai* "throws" v 3rd sg pres 159, same as OG *nāmsai*, see *nāmsanahara* above
- lamca* "bribe" subst dir sg f 392, Skt *lañcā* > Pa *lañcā* > Pkt *lamcā*, see Bloch 398 a 38
- lu* "takes" v 3rd sg pres 178, 223, 300, 312, 361, 372, (na)him 41, 61, 223, 370, 430, *lei* abs 146, 160, 214, 259, 431, 508, 540, *letaum* pres part inst sg m 81, *līdhau* past

part dir sg m 211, *līdhā* pl 521, *līdhai* loc sg n 159, *levaum* pot part dir sg m 370, *levaum* n 14, 158, 179, 295, 300, 317, 335, 378, 426, *levā* obl sg n 218, 223, 367, 384, 458, 471, *levai* loc sg n 180, Skt *lāti* replaced by *leti* Pa, Pkt *lei* > OG *lu*, p̄st part *lita-* replaced by *liddha-* in Pkt on the analogy of *laddha* (Skt *labdha*), and ext in OG, see Bloch §§ 77, 200, 229, 252, and also ND 556 b 30, where a discussion on the history of this word is given

\* *līhālā* "a line drawn in sand, etc" subst obl sg n 168, Skt *lekḥā*, Pkt *lehā*, OG *līhā*, ext with *-ālaum*, see ND 556 a 26, the word seems to be connected with *līh-*, which is found in most of the Mod I languages

*lūsaum* "dry, unbuttered" adj dir sg n 325, Skt *rūksām*, *lūksam* > Pkt *luḷkha-*

*lūgadaum* "cloth" subst dir sg n 272, *lūgadā* obl sg n 273, 436,

Pa *lugga* > Pkt *lugga*, ext in OG with *-daum*, see ND 553 b 3

*lesaum* "calculation" subst dir sg n 480, *lesā* obl sg n 137, Skt *lekhyā* > Pa *lekḷkha-* > Pkt *lekḷkha*, ext in OG

*lesaiū* "is counted" p̄ss 3rd sg pres 437, *lesaiūvū* pot part dir pl m 163, 523, prob a new formation from *lesaum* above

*lenahāra* "one who takes" subst dir pl m 176, agent noun from *leti*, *le(a)na* + *hāra*, see *lu* above

*loka* "people" subst dir pl m 392, *loke* inst pl m 13, 67, 183, lw Skt *loka*

*lokīka* "ordinary" adj dir pl m 162, lw Skt *laukika*

*loca* "pulling out the hair" subst dir sg m 355, a Jaina religious word, prob coined from Skt *locayati*, the Skt word being *luñca*

*lopī* "having transgressed" abs 187, *lopuai* pot part loc sg n 113, Skt *lupjati* caus *lopayati* > Pkt *luppai*, caus *loppai*

*lobhī* "in greed" subst loc sg m 153, lw Skt *lobha*

*lobhīū* "greedy" adj dir sg m 376, *lobhīa* pl 150, Skt lw *lobhī* ext

*lohadaum* "iron" subst dir sg n 218 489, *lohadaī* loc sg 133, Skt *loha-* > Pa Pkt *lola*, ext in OG with *-daum*, see Bloch 100 b 10, ND 563 a 25

*lohī* "blood" subst obl sg n 164, Skt *lohita* > Pa *lohita* > Pkt *lohiam*, see ND 563 a 41

*vairī* "enemy" subst obl pl m 435, Skt *vairī*, Pkt *vaira*, *vairī*, Pa *verī* was a different development

- vāṃgana* "brinjal" subst dir sg n 234, Pā *vāṃgano* > Pkt *vaṃgana*, *vaṃgana*- > MG *īḡan*, *īgan*, see ND 449 a 7, 495 a 8, Bloch 404 a 35
- vasānai* "praises" v 3rd sg pres 305, 398, 399, *vasānisi* fut 3rd sg 280, *vasānītaum* pot part dir sg n 237, *vasānī* past dir sg f 322, 346, 413, *vasanīām* dir pl n 322, Skt *vyākhyāna* n > Pkt *vakkhāna* n *vakkhānai* v, see ND 413 b 43, Bloch 404 a 18
- vacanādesum* "by an order of word" subst inst sg m 93, lw Skt *vacanādesa*
- vacanum* "by word" subst inst sg n 106 132 also *vacani* 131, 151 *vacane* inst pl 101, 155, lw Skt *vacana*
- vataloṇa* "a metal pot" subst dir sg f 489, Skt *vatatloham*, Pā *vattatloham*, Pkt *vattatloha* cf Pkt *vatta*- "a cup", MG *vattor*, see ND 416 a 40
- vada* "a banian tree" subst dir sg m 234, > Skt Pā *vata*, Pkt *vada*, MG *īar*, see ND 421 b 27
- īadau* "big" dir sg m 16, pl *vadā* 110, *vadī* dir sg f 159, 301, 374, Skt *vadra* > Pkt *īadda*, ext in OG, MG *īado*, see ND 417 b 26
- īadar* "with" postpos 187, also *vadaum* 428, prob an inst sg form of some such OG word as *īadau* (above ?)
- vadapani* "in the old age" subst loc sg n 99, 388, OG. *īada* (unext) + *-panaum*
- vanatām* "while weaving" pres part gen pl n 272, Skt *īayati*, Pkt *īanana*, see ND 453 b 24
- vadhārai* "increases" v pres 3rd sg 221, *vadhāriva* pot part obl sg n 368, *vadhārūnai* loc sg n 350, Skt *īardha*, Pkt *īaddha*, suffix *āra* (< *kāra*) ?
- īayara* "enmity" subst, sg n 457, Skt *vāīram*, Pkt *īairam*, lw *vayari* "enemy" subst dir sg m 126, 150, 209, Skt *īāīrī*, Pkt *īairī*
- īarau* "expenditure" subst dir sg m 390, cf Skt *vyaya*
- īarasa* "a year" subst dir sg n 3, pl 81, 479, obl pl 15, 25, 251, 274, *īarase* inst sg n 274, Skt *vārsa*, prob a lw
- īarasata* "rain" subst obl sg 356, *īarasati* loc sg m 367, Skt *īarsaratra*, Pkt *īarisāratta*, the OG word must have developed independently of the Pkt word above. The disappearance of *r*- is not regular. See ND 424 a 32
- īarjai* "abandons" v 3rd sg pres 227, *īarjium* past part dir sg n 51, 71, lw Skt *varyate*



- varlai* "is, exists" v 3rd sg pres 24, 17, 310 *varlatau* pres part dir sg m 428, *varlatū* pl 60, also obl sg 10, *varlāvai* caus 3rd sg pres 398, 399, lw Skt *varlate*
- vali* "also" adv and postpos 1, 82, 132, 246, "moreover" 216, 382, 457, 475, "again" 226, 274, 328, 450, 507, "even" 482, prob an absol form of OG *valai* "returns"
- valatau* "returning" pres part dir sg m 136, *valataum* n 295, Skt *valate* > Pkt *valai* > MG *vāte*
- valotau* "a shoulder cloth" subst dir sg m 355, *vala patta-* (?)
- vasai* "lives" v 3rd sg pres 84, (na)*vasaum* 236, 303, 536, pl 60, *vasum* past part dir sg n 487, *vasuam* pot part dir sg n 283, Skt *vasati* > Pī *vasati* > Pkt *vasai*, see ND 426 b 5
- vasi* "in control" subst loc sg 125, 146, 161 182, 289, 327, 317, 385, Skt *vasē* > Pkt *vasē*, see ND 425 b 22
- vasū* "under control" adj dir sg f 311, prob a new adj from *vasa*, *vasa* + *ū* (< *uka*)
- vaha* "kind, sort" subst dir sg m 132, Skt Pā Pkt *vāha-*, Pkt *vāha*, the change -i- > a is irregular and too early
- vahai* "bears, endures" v 3rd sg pres 67, 76, 457, *vahaim* 2nd sg pres 51, *vahatām* pres part gen pl n 137, *vahū* pass 3rd sg pres 355, Skt *vahati* > Pa *vahati* > Pkt *vahai*, see ND 427 a 10
- vahilau* "early" adj dir sg m 313, Pkt *vahilla*, ext in OG, MG *ihelo*, the i- is not irregular as it is a part of the termination, see Bloch 403 a 5
- tamcivaum* "to cheat" pot part dir sg n 170, Skt *vañcati*, prob a lw
- vāu* "wind" subst dir sg m 391, *vāim* inst sg m 380, 488, *vāe* pl 25, Skt *vāto*, Pkt *vāo*, the form *vāyim* 448 seems to be from the lw *vāyu*, cf *gure*, see ND 427 b 16
- vāulau* 'talkative' adj dir sg m 224, Skt *vātulah* > Pī *vāula*, ext
- vāikalām* "bark garments" subst dir pl n 63, Skt *valkala* > Pa *valkala* > Pkt *valkala*, ext in OG *vākalaum*
- va odoi* "censures" v 3rd sg pres 515, Skt *vyākṣepa*, Pkt *valkheva*, the o seems to be irregular, cf H *balhērā*, see ND 413 b 49
- vāgha* "a tiger" subst obl sg m 473, *vāghum* inst sg m 464, Skt *vyāghra* > Pkt *vāgha*, see ND 431 a 26
- vāghinī* 'a tigress' subst dir sg f 84, Skt *vyāghrinī*, see Bloch 404 b 8, ND 431 a 37

- vācharadā* "calves" subst dir pl n 447, Skt *īatsatara* > Pa *vacchatara* > Pkt *īacchayara* > MG *vācherō*, Skt *īatsa* > OG *īācha*, the contamination of the two, with the enlargement with *daum*, would give the above OG word. See ND 431 b 34, cf MG *vāchrū*, *īāchararū*, etc
- īāta* "way" subst dir sg f 238, 406, 416, *īātām* loc sg f 378, Skt *vārtmā* m > Pā Pkt *īattā* m see Bloch 404 a 34, ND 432 b 33
- vātakadhāpanaum* "becoming the guide" subst dir sg n 405, *vātakadhāpanū* obl sg n 405, OG *īāta* + *ladhā* + *panaum*, OG *ladhau* der Pkt *laddhar*
- vatevahu* "a traveller" subst dir sg m 416, *īartmakarāhūla* > \**vattayarāhūo* > \**īattanahuu* > *vāterāhū*
- īādī* "a hedge" subst dir sg f 337, Pkt *īādī*, MG *īārī*, see Bloch 405 a 28, ND 435 b 30
- īānū* "a merchant" subst dir sg m 527, *īānā* obl sg m 390, Skt *īānya* > Pa *īānya* > Pkt *īānya*, cf M *vānī* the form *īānu* seems to have been ext later, see Bloch 406 a 6, ND 419 b 6, see Grammar, cf *vanīdā* in Guj folk songs
- īāta* "talk" subst dir sg f 115, 334, 370, 533, obl sg f 114, Skt *vārttā* > Pa Pkt *īattā*, MG *īāt*, see Bloch 402 a 20, ND 433 a 37
- vādhai* "increases" v 3rd sg pres 414, *īādhaim* pl 65, Skt *vārdhate* > Pā *vaddhati* > Pkt *īaddhar*, see ND 417 b 47
- īādhra* "leather" subst obl sg n 91, Skt *vārdhrah*, cf *īādhṛinasa* "a rhinoceros"
- īāmum* "destroyed" caus past part dir sg n 51, Skt *īāmayati* > Pkt *vāmeti* = OG *īamar*
- īāra* "time" subst dir sg f 81, *īārum* loc sg f 335, Skt *vārām* > Pkt *vāram*, see ND 435 a 31
- vārai* "stops, checks" v 3rd sg pres 242, *īāraim* pl 228, 419, *īāriu* past part dir sg m 76, *vārnaum* pot part dir sg n 155, *īārītau* pass pres part dir sg m 116, Skt *īārayati* > Pa *vāreti* > Pkt *īārei* see ND 436 a 10
- īārū* "nice" adj dir pl n 324, Skt *īārūka* "choice provoking" > Pkt *vārua*
- vālhau* "dear" adj dir sg m 149, 225, Skt *vallabha* > Pkt *vallaho*, MG *vulho*. Note the early dropping *a* between *l* and *h*
- īālnaum* "turning" pot part dir sg n caus 321, *vālnī* f 337, Skt *vālayati* > Pa *vāleti* > Pkt *vālei*, *vālai*

- vāvarai* "uses" v 3rd sg pres 353, 356, 357, 376, (na)vāvaraim 240, 349, also pl 239, . *vāvarītaum* pass pres part dir sg n 376, Skt *vyāpūrayati* > Pkt *vāvārei*, *vāvarai*
- vārium* "sowed" past part dir sg n 459, 498, *vāivā* pot part obl sg n 495, Skt Pa *vāputam* > Pkt *vārium*, see ND 165 b 5
- vāsai* "in the residence" subst loc sg m 196, inst sg 75, Skt *vāsaḥ*, Pā Pkt *vāsa*, ext in OG *vāsau*, see ND 437 a 11
- vāsiu* "is fixed" past part dir sg m 483, *vāsī* f 352, Skt *vāsitaḥ* > Pa *vāsito*, Pkt *vāsio*
- vāhane* "with vehicles" subst inst pl n 49, lw Skt *vāhana-*
- vāhuu* "cheated" past part dir sg m 325, *vāhū* pl 288, *vāhium* dir sg n 210, Skt *vāhuta* > Pa *vāhuto* > Pkt *vāhio*
- vāmlū* "crooked" adj dir pl m 71, *vāmlī* dir sg f 307, Skt *vakra-* > *vanḥa* > Pkt *vanḥa*, ext in OG *tāmlau*, cf Skt *vanḥu-*, see ND 431 b 5
- vāmchai* "likes" v 3rd sg pres 36, 138, 187, 209, 385, (na)vāmchaim 14, 176, 319, pl 7, 49, 445, *vāmchuu* past part dir sg m 272, *vāmchiū* pl 477, *vāmchium* dir sg n 94, 445 *vāmche* inst pl n 188, *vāmchatau* pres part dir sg m 180, 414, 477, also *vāmchatu* 180, *vāmchatū* pl 347, also obl sg m 512, Skt *vāñchati* > Pkt *vāmchai*
- vāmchanahāra* "one who desires" subst dir sg m 122, 353, 513, OG *vāmchana-* + *-hāra*
- vāmchā* "desire" subst dir sg f 263 512 Skt *vāñchā*, Pkt *vāmchā*, the ending *-ā* seems to have been restored from Skt
- vāmdai* "bows" v 3rd sg pres 233, 236, 516, pl *vāmdaim* 229, *vāmdivaum* pot part dir sg n 165, *vāmdivai* inst sg n 15, *vāmdivū* obl sg n 456, *vāmdāvai* caus 3rd sg pres 516, Skt *vandate*, Pa *vandati*, Pkt *vāmdai*
- vāmdanām* "salutations" subst dir pl n 165, 516, Skt *vandanam*, Pa *vandanam* > Pkt *vāmdanam*, ext in OG *vāmdanaum*
- vāmsalai* "with a chopping tool" subst inst sg m 92, Skt *vamśa* "a bamboo" > Pkt *vamśa*, ext with *lau* "one with a wooden handle", MG *vāślo* ND derives it from Skt *vāśī* f 'adre', Pkt *vāśī* f, see 426 a 26
- vīkathāim* "with bad talk" subst inst sg f 79, lw Skt *vīkathā*
- vīkūsui* "open" past part inst sg n 316, made from lw Skt *vīkāṣita*
- vīgai* "in an improper way" adv 353
- vīgoim* "make notorious by publishing censure" v 3rd pres pl

- 307, *vigopayati* > \**viggopeti* > \**viggoai* > *vigoi*, with analogical doubling of -g  
*ugoanahāra* "one who censures" subst dir pl m 349, Skt *vigopana-*  
 > \**viggopana* > \**viggoana* + *hāra*  
*vicāri* 'in thought' subst loc sg m 44, lw Skt *vicāra*  
*vicārī* "having thought" abs 139, *vicārū* pass 3rd sg pres 161,  
 194, 255, 323, *vicārium* past part dir sg n 80, 93, lw  
 Skt *vicārayati*  
*vicālam* "the middle parts" subst dir pl n 337, *vicālā* obl sg n  
 472, *vicālam* loc sg n 385, Pkt *vicca*, ext with *ālaum*, see  
 ND 440 a 46  
*vicum* "in the middle" adv 354, Pkt *vicca*, OG *vica-*, with a  
 double loc term Note i in the auxiliary word See ND  
 440 a 46  
*vicla* "medium" adj obl sg m 132, *viclam* dir pl n 416, *viclāi*  
 loc sg n 262, OG *vica* (see above) + *-laum*, or OG loc sg  
*vici* + *-laum*  
*vinathai* "destroyed" past part loc sg n 309, Skt *vinasta* >  
 Pkt *vinattha*, note ā- in *na-*  
*vinasai* "dies" v 3rd sg pres 313, *vinasam* pl 512, *vinasati*  
 pres part f dir sg 18, *vināsai* causal 3rd sg pres 189,  
 205, *vinasam* pl 60, 498, *vināsu* caus past part dir  
 sg m 149, *vināsyā* dir pl m 440, *vināsuau* pot part  
 dir sg m 463, *vināsuvaum* dir sg n 232, *vināsvā* obl sg n  
 495, for the past part forms in prim see *vinathai*, Skt *vināsyati*  
 > Pa *vinassati* > Pkt *vinassai*, OG *vinasai*, the -ā introduced  
 in place of ā to distinguish intrans v from the trans *vinasai*,  
*vināsai*, see ND 342 a 10  
*vināsa* 'destruction' subst dir sg m 127, 247, 311, also obl sg 4,  
*vināsum* inst sg 118, Skt *vināsaḥ* > Pkt *vināso*  
*vināsanahara* 'the destroyer' subst dir pl m 125, OG *vināsana* +  
*hāra*  
*videsi* "abroad" subst loc sg n 162, lw Skt *videsa*  
*vidyādhariē* "by the female *vidyādhari*s" subst inst pl f 54, lw  
 Skt *vidyādhari*  
*vimāsanūm* "in repentance" subst loc sg f 99, Skt *vimarsana-* n,  
 Pkt *vimassana*, cf *vimassa-* (Skt *vimrśya*), OG *vimāsanī*,  
 the word ought to have been in use with a fem suffix, before the  
 OG stage  
*vimāsvām* "should be contemplated" pot part dir sg n 393,

- vimāśītau* pass pres part dir sg m 141, Skt *vimarśayati*, Pkt *vimassai*, OG *vimāśai*
- viramai* "abstains from" v 3rd sg pres 204, 315, Skt *viramate*, *viramyate*, Pā *viramati*, Pkt *viramai*
- viralaum* "separate" adj dir sg n 166, Skt *virala*, ext, MG has only a lw, *viral*
- virādhai* "transgresses" v 3rd sg pres 432, *virādham* 3rd pl 107, *virādhuā* pot part obl sg n 220, Skt *virāddham* > Pā *virāddham* > Pkt *viraddham*, in OG *virādhi* used as a finite v, see ND 446 a 14
- virūum* "wicked" adj dir sg n 298, *virūām* obl pl n 285, also *virūā* 242, Skt Pā *virūpa* > Pkt *virūa*, OG *virū* with the ext -um
- vičkīu* "discriminating" adj dir sg m 23, lw *vičkī*, ext
- viścunū* "specially" adv 4, lw Skt *viśesa*
- visaye* "with objects of pleasure" subst inst pl m 203, lw Skt *visaya*
- visa* "poison" subst dir sg n 311, 313, 469, Skt *visam*, Pā Pkt *visam*, see ND 449 b 16
- visamā* "difficult" adj obl sg m 169 *visamām* dir pl n 406, *visamī* obl sg f 405, Skt *visama* > Pā Pkt *visama*, ext in OG *visamai*
- visāhai* "exchanges" v 3rd sg pres 187
- visṭūriyai* "in spreading" pot part loc sg n 69, lw Skt *visṭārayati*
- visūcīkā* "cholera" subst dir sg f 159, lw Skt *visūcīkā-*
- viṣaiā* "pertaining to" adj dir pl m 394, Skt *viṣayaka*, Pkt *visaiu* OG *visīu* The -s is an attempt to Sanskritize the word
- viḥadatai* "frustrating" pres part loc sg n 151, Skt *viḥatati*, cf Pā *cius viḥāta*, Pkt *viḥadai*, see ND 439 b 42
- viḥarai* 'accepts the food' v 3rd sg pres 158 354, Skt *viḥarati* Pkt *viḥarai*, alludes to the custom among the ascetics to go out to beg food *viḥariā* "used" dir pl m 365, *viḥariyā* obl sg n 361, *viḥariyā* pot part obl sg n 229, 353, 362, *viḥarū* pass pres 3rd sg 362
- viḥānai* 'in the morning' subst loc sg n 230, Skt *viḥāvan*, ext in Pkt *viḥānaam*, OG *viḥānaum*, see ND 445 b 17
- vītarāgum* "by the Jain prophets" subst inst sg m 420, *vītarage* pl 382, lw Skt *vītarāga*
- viśāsa* 'trust' subst dir sg m 114 181, 223 307, Skt *viśvāsah* > Pkt *viśsāso*

*vīmtaum* "by wrapping" pot part inst sg n 91, cf Skt *īśtate*,  
Pa *vettheti*, Pkt *vīmtar*, OG *vīmtar*, see ND 442 a 27

*vegālī* "far" adj dir sg f 375, pl 163, *iegalā* dir pl m 525,  
Skt *vyagra-*(?) or *iega*(?), Pkt *ieggā*, also ext *ieggala*,  
further ext in OG *vegalaum*, MG *ieglū*, see ND 455 a 44

*vedī* "straightened circumstances" *vedum* loc sg f 405, 423, cf  
Pkt *vadī(kalla)*, MG *ierī* "a cart road enclosed on both sides"  
thus making it difficult for the opposite cart to make room for  
the other to pass

*velā* "time" subst dir sg f 277, *ielaum* loc sg f 470, Skt *īlā*,  
Pkt *ielā*, MG *vel*, *ielā*, cf M *iel*, Bloch 412 v 16, see ND  
457 a 8

*ielī* "a creeper" subst obl sg f 313, Skt *vallī*, lex *vellī*, but Pa  
*icellī*, Pkt *vallī*, *icellī* MG *ielī*, see Bloch 411 a 28, ND 457 b 9

*vesa* "uniform, dress" subst dir sg m 435, pl 47, *iesaum* inst  
sg m 22, 377, *iese* pl 520, Skt *iesa*, Pā Pkt *iesa*

*vṛttum* "after the fashion of" subst inst sg f, lw Skt *vṛtti*

*vāḍḍī* "by the doctor" subst inst sg m 488, lw Skt *vāḍḍya-*

*vyaktaum* "evidently" adv 471, lw Skt *vyakta-*, ext

*vyavasāum* "by act, work" subst inst sg m 506, lw Skt *vyavasāya*

*vyarahārum* "by the worldly business" subst inst sg m 71, lw  
Skt *vyarahāra*

*vyāpui* "pervaded" past part dir sg m 172, lw Skt *vyāpnute*

*śaranī* "the refuge" subst loc sg n 518, lw Skt *śarana-*

*śamlāī* "doubts" v 3rd sg pres pass (?), lw Skt *śanlate*

*śānau* "wise" adj dir sg m 84, Skt *sāna* "a touchstone", Pā  
Pkt *sāna*, ext in OG, prob contaminated with the Skt source  
word

*śāsvataum* "eternal" adj dir sg n 29, Skt *sāsvata*, ext

*śāsam* "in the tenet" subst loc sg n 57, 109, 245, lw Skt *śāsana*

*śiṣyām* "a pupil" subst obl pl m 93, *sisyūm* inst sg m 26, 94,  
95, 167, *śisye* inst pl 66 168, 169, lw Skt *śisya*

*socai* "grieves" v 3rd sg pres 259, *socaum* 1st sg pres 193,  
(*ma*) *śocisi* fut 2nd sg, imparat sense with the neg particle  
258, *sociā* pot part obl sg n 260, lw *socati*

*śravai* "hears" v 3rd sg pres 11, lw Skt *śravati*, *śravana*, etc

*saurau* "rusted" adj dir sg m 248, Pkt *lhaura*

*sapa* "use" subst dir sg f 383, obl sg 296, 412, der Skt *śapayate*

The *ā-* is due to the intransitive *v*, cf MG *khapiū*, see ND 114 b 11

*sama-* "bears, endures" *v* 3rd sg pres 343, *lhamam* pl 42, 43, *samatām* pres part gen pl 346, *samī* inf 346, *samī* *rai* pot part loc sg n 58, Skt *lsamate*, *lsamyati*, Pa *lhamati*, *lhamati*, Pkt, *lhamai*

*sarau* "right, correct" adj dir sg m 418, also *saru* 575, *sarā* obl sg n 526, *saraum* dir sg n 492, *sarai* loc sg n 337, *sarī* dir sg f 492, Skt *lhara* "hard, sharp" unchanged through out and ext in OG See ND 115 b 43

*saradai* "besmeared" *v* 3rd sg pres 92, *saradiyā* past part dir pl m 359, *saradiām* dir pl n 429, Pkt *lharadia*

*salaḥā* "jingling" subst obl sg m 331, Pkt *lhalā* *lhalu-*, OG *lhalakau*, MG *lhalo*, see ND 117 a 17-25

*sasa* "the itch" subst obl sg f 212 Skt *lhasa* m, unchanged throughout MG *lhas* f

*sāum* "I eat" *v* 1st sg pres 318, *sāitaum* pass pres part dir sg n 21, for the past part see *sādhaum*, Skt *lhādati* > Pa *khādati* > Pkt *lhāai*, *lhāi*, see ND 120 b 1

*sāda* "a ditch" subst dir sg f 406 *sādam* loc sg f 170, Pkt *lhaddā* See ND 119 b 21

*sādhaum* "eaten" past part dir sg n 495 497 498, *sādhā* pl 321, Skt Pā *lhādita* replaced by Pkt *lhaddha*, which was ext in OG

*sāparaum* "a begging bowl" subst dir sg n 173, Skt *larpāra* > Pa *lappara* "elbow" > Pkt *lhappara*, ext in OG, see ND 114 a 21

*sāra* "envy" subst dir sg m 303 435 Skt *lāra* > Pa Pkt *lhāra*, see ND 121 a 13

*sārau* "salt" adj dir sg m 436, OG *sāra* ext see above  
*sālī* "in the vicinity of a village" subst loc sg n 191, Skt *lhātā* > Pkt *lhāa*, OG ext with *laum* connected with MG *lhāda*, *lhāi*, *lhādī*, *lhāl*, etc, MG *lhalo* see ND 119 b 25

*sūsade* "with shoes" subst loc pl n 355 Hem 1 181 gives *lhasiam* and *lhāsiam* for Skt *lāsitam* and *lasitam* Thus perhaps our word may be from *lhāsa*, ext *-daum* for meaning cf Eng slippers

*sāmda* "sugar" subst dir sg f 368, Skt *lhanda-* m, Pkt *lhamda* m

*sīna* "exhausted" adj loc sg n 388, Skt *ksīni-* > Pā Pkt *lhīna-*

*sīra* "rice cooked with milk" subst dir sg 468, Skt *ksīra*- > Pā.

Pkt *lhīra* > MG *lhīr* f, see ND 112 b 38

*sīlau* "a peg" subst dir sg m 447, *sīlā* obl sg m 509, Skt *līla*- but Pā Pkt *lhīla*, MG *lhīl* points to earlier *lhīlla*-, see ND 123 a 24

*sūmfāṃ* "pinches" subst obl pl m 316, Pkt *lhuttai*, see ND 124 a 6, cf *lhutti* 'a peg'

*sedauṃ* "a shield" subst dir sg n 137, Skt *khetaḥa-*

*sotaum* "untrue", "wrong" adj dir sg n 172, 222, 267, 508, *soṭā* obl sg n 243, *sotai* inst sg n 385, cf Nep *lhot*, ND 129 a 26

*sodī* "defect" subst dir sg f 320, *khota* beside *khotta*

*saira* "body" obl sg n 294 382, Skt *sarīra*- > Pā *sarīra*- > Pkt *saira*

*sau* "a hundred" num subst dir sg 15, 48, 279, *saim* pl 194, 281, 282, 389, 414, *saya* obl sg 274, pl 51, 102, 478, *sac* inst pl 274, 279, also loc pl 207, Skt *śatām* > Pā *satam* > Pkt *saya*, *sai*-, see Bloch 425 a 22, ND 621 b 14

*sakai* "can, is able to" v 3rd sg pres 374, (na) *sakaum* 158, 173, 254, 255, 269, 279, 511, *saku* past part dir sg m 121, *sakī* pass 3rd sg pres 35, 344, (na) *sakīm* ditto 188, 204, 232, *sakūm* pl 5, 33, Skt *śaknoti*, pass *śakyāte*, Pa *sakkoti*, Pkt *sallai*, the -ā- is irregular. See Bloch 423 a 1, ND 578 b 14

*sagūm* "relatives" adj dir pl n 152, *sagā* obl sg m 114, 140, 141, *sagai* loc sg n 320, Skt *śvāla*, an learily lw, see Bloch 413 a 10. Pā *saka*, Pkt *saya*-, *salla*, *sagga*, if the Skt *l* was doubled in Pkt, which is shown by a form, and if *sagūm* is not a lw, the short -ā- is an irregularity, see ND 597 a 40

*saghalauṃ* "the whole" adj dir sg m 294, *saghalā* pl 304, *saghalauṃ* dir sg n 12, 19, 197, 210, 255, 315, 338, 382 495, also *saghalum* 473, *saghalā* pl 65, 145, 425, 468, *saghalā* obl sg 6, 10; pl 4, 57, 210, 500, also *saghalūm* obl pl m 92, *saghalai* loc sg m 188, 193, 241, 268, 317, 352, *saghale* pl 161, 206, 223, 269 521, also loc pl 200, 306, *saghalī* dir sg f 103, pl 162, obl 11, 215, 415, Skt *ślāghya*, Pkt *saggha*-, ext in OG with *lauṃ*, for meaning cf Eng "a good number" = a large number. *ā* in the word meaning "whole" is common

*satahuttari* "seventy-seven" num dir pl 274, Pkt *sattahuttari*, the *ā* is irregular



- satkhāru* "welcomed" past part dir sg m 186, lw Skt *satkhāra-* used as a verb
- sattari* "seventeen" num dir pl 419, obl 230, Skt *saptadaśa*, Pkt *sattarasa*, *sattaraha*, the change -d > r is common in numerals, cf Pkt *bāraha*, etc The *i* is not explained, MG *sattar*, see ND 538 a 18
- sattāiīsa* "twenty seven" num subst dir pl 374 Skt *saptaviṃśa*, Pkt *sattaiīsam*, *sattāiīsam*, the *ā* is on the analogy of *atthāiīsa* the next number, the -ā is a common numeral irregularity See ND 582 a 36, MG *sattāiīś*, which shows the influence of the ending *i*
- sattum* "by truth" subst loc sg n 77, Skt *satyām*, Pkt *sattam*, the word seems to be a Pkt lw
- saddahatā* "believing" pres part obl pl m 93, *saddahvaum* pot part dir sg n 95, 218, 466, Skt *śrad dadhāti*, Pa *saddahati*, Pkt *saddahai*, prob a Pkt lw
- sabalaum* "strong" adj dir sg n 287, Skt *sa bala-*, Pa Pkt *sa bala*, ext in OG
- samayi* "in time" subst loc sg m 21 lw Skt *samaya*
- samayi samayi* "now and then" adv 460, OG *samayi* repeated
- samarthāi* "strength" subst dir sg f 382, lw Skt *samartha*, ext with -āi, see *thakurāi*
- samārai* "brushes, keeps in order" v 3rd sg pres 357 489 Skt *saṃyāḥ kārāyati* > Pa *sammā kāreti* > *sammārai* cf Nep *sumarnu*
- samudre* "in the oceans" subst loc pl m 200, lw Skt *samudra*
- samūhe* "by heaps" subst inst pl m 13, lw Skt *samuha*
- sayagunau* "hundred fold" adj dir sg m 178, Skt *śataguna* > Pkt *sayaguna*, ext in OG
- sayara* "body" subst dir sg n 89, 118, 127, 155, 179, 292 343 Skt *śarīra* > Pkt *śarīra* > OG *saira*, *sayara* see *saira* above
- saram(na)* "is accomplished" v 3rd sg pres 157, 479, Skt *sarati* > Pa *sarati* > Pkt *sarai*
- sarasava* "a kind of seeds" subst obl pl m 155, Skt *sarsapa*, Pkt *śarisava*, MG *sarsai*, and *saraśiū* "the oil from the seeds", cf Nep *sarsū* ND 529 a 21
- sarīrau* "like, similar" adj dir sg m 2 100 278, 312, 313 408 435 510, *sarīcā* pl 60, 86 463, 471, *sarīsau* dir sg n 142 208, 273, 351, 380, *sarīcām* pl 281, 282, *sarīcā* obl 88 179, 199,

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadykṣa*, Pa *sarikkha* > Pkt *sarikkha*, *sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- sasūga* "one having aversion" subst dir sg m 522, *sa-* + *sūga*
- sahaṭ* "endures" v 3rd sg pres 4, *sahaim* pl 41, 56, 83, 135, 136, 151, *sahu* past part dir sg m 100, *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahaṭ*
- sahajum* by nature adv 362, lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251 and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the -ā see Phonology p 12
- sahu* 'all' pron and adj dir sg 205, *sahū* pl 544, *savihum* obl pl 60 152, 227, Skt *sarīa* > Pkt *sarīa* > Apbh *sarīa* + *hu*, OG *sahu* unemphatic, *sahu* emphatic, OG *savihum* < Pkt *sarīesam* < Skt *sarīesām*, see Grammar
- sahūloi* "everybody" indef pron dir sg 456, *sarīlaha* pl 84, OG *sahū* + *loi*, OG *sarī* < Pkt *sarīe* < Skt *sarīe*, *laha* < *lasya*, Pkt *lassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkṣāṭa*
- samlālpum* "with a mind" subst inst sg m 26, lw Skt *saṅkalpa*
- samlātau* "doubting" pass pres part dir sg m 236, lw Skt *saṅkṣā* used as a v
- samlānau* "doubtful" adj dir sg m 478, lw Skt *saṅkṣā*, with OG suffix *ānau*, see Gram, p 52
- samlōca* "want of space" subst dir sg m 155, lw Skt *saṅkoca*
- samlāhyām* "by calculations" subst inst sg f 542, lw Skt *saṅkhyā*
- samcaṭ* "collects" v 3rd sg pres 34 formed from lw Skt *saṅcaya*
- sumjama* 'control on one's self' subst dir sg m 17, 25, 108, 133, 160 161, *sumjamaṭ* inst sg m 183, lw Skt *saṅjama-*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samthārau* "a bed" subst dir sg m 376, *samthārā* obl sg m 366, *samthārai* loc sg m 357, Skt *saṁsthāra-* > Pā Pkt *samthāra*, ext in OG, see ND 623 a 15
- sampholatau* "passing wasting" dir sg m 467, Skt Pa *pholati* > Pkt *pholai* > OG *pholai*, der pl  $\frac{1}{2}$  *sam* . see ND 411 a 28

- sambhātū* "is supposed" v pass 3rd sg pres 415, 468, 504, lw  
Skt *sambhātyate*
- samsārī* "in the world" subst loc sg m 47, 134, Skt Pa Pkt  
*samsāra-*
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*  
400, also *samsārīu* 531, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya-* n >  
Pkt *sakkha-* n
- sācaum* "truth" subst dir sg n 83, *sācum* inst sg 292, 392, Skt  
*satya* > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,  
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f  
421, obl sg 34, 297, 531, Skt *satyaka* > Pkt *sacca*, see  
ND 596 a 15
- sāthi* "sixty" num subst dir 81, Skt *sasthih* > Pa Pkt *satthi*  
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >  
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātātūra* "seven times" adv 151, OG *sāta* + *vūra*
- sātām* "groups of seven" subst dir pl 81, Skt *staplakāni* > Pa  
*sattakāni* > Pkt *sattaāni*
- sāthium* "with" postpos 48, Skt *sārtha-*, Pa Pkt *sattha*, OG  
*sātha* with inst sg term, cf M *sāthī*; see Bloch 418 a 30,  
ND 599 a 10
- sādium* "with voice" subst inst sg m n 360 372, Skt *śabda* >  
Pā Pkt *sadda* > OG *sāda* > MG *sād*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādham* pl 252,  
*sādhiu* past part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *śarpāh*, Pa Pkt *sappo*,  
see ND 599 b 45
- sāmhai* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*  
obl sg m 296 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,  
*sāmhai* loc sg 166, *sāmhi* dir sg f 14 Skt *sammukha-* > Pkt  
*sammula*, ext in OG *sāmha u*, the dropping of -u is due to its  
use as a postpos see ND 600 b 40
- sāmhām* adj 15 60 165, prob gen pl. of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt  
new formation from v *samācarati* used as a lw
- sālibhadrium* by Śālibhadra" subst inst sg m 87, lw Skt *śāli-*  
*bhadra*

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadrkṣa*, Pa *sarikkha* > Pkt *sarikkha sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- saṣūga* "one having aversion" subst dir sg m 522, *sa* + *sūga*
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- sahu* all" pron and adj dir sg 205, *sahu* pl 544, *savṛhum* obl pl 60, 152 227 Skt *sarīa* > Pkt *savva* > Apbh *sava* + *hu*, OG *sahu* unemphatic, *sahū* emphatic, OG *savṛhum* < Pkt *savresam* < Skt *sarīesam*, see Grammar
- sahukoi* "everybody" indef pron dir sg 456, *savṛkaha* pl 84, OG *sahu* + *koi*, OG *sarī* < Pkt *savve* < Skt *sarīe*, *kaha* < *lasya*, Pkt *kassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkata*
- samlāṭpum* "with a mind" subst inst sg m 26, lw Skt *saṅkalpa*
- samlātau* "doubting" pass pres part dir sg m 236, lw Skt *saṅka* used as a v
- samlānau* 'doubtful' adj dir sg m 478, lw Skt *saṅkā*, with OG suffix *anau*, see Gram, p 52
- samlōca* 'want of space' subst dir sg m 155, lw Skt *saṅhoca*
- samlhīyūm* 'by calculations' subst inst sg f 542, lw Skt *saṅkhyā*
- samlcāi* "collects" v 3rd sg pres 34, formed from lw Skt *saṅcaya*
- samyama* "control on one's self" subst dir sg m 17, 25, 108, 133, 160, 161, *samyamum* inst sg m 183, lw Skt *samyama*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samtharau* "a bed" subst dir sg m 376 *samthārā* obl sg m 366, *samtharai* loc sg m 357, Skt *saṁstara* > Pā Pkt *saṁthāra*, ext in OG, see ND 623 a 15
- samphodatau* 'passing wasting' dir sg m 467, Skt *spṛhatayati* > Pa *photeṭi* > Pkt *phodar* > OG *phodai*, der *phodatau*, with *saṁ*, see ND 411 a 28
- sambhāriṭum* "remembering" caus pot part dir sg n 155 334, Skt *sambharati*, Pa *sambhāro*, Pkt *sambhāreṭi*, MG *sāmbhare*, see ND 589 a 37

- sambhātū* "is supposed" v pres 3rd sg pres 145, 468, 501, lw  
Skt *sambhātṛyate*
- samsāri* "in the world" subst loc sg m 47, 131, Skt Pā Pkt  
*samsāra-*
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*  
400, also *samsārīu* 534, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya* n >  
Pkt *sakkha* n
- sācaum* 'truth' subst dir sg n 83, *sācum* inst sg 292, 392, Skt  
*satya* > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,  
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f  
121, obl sg 31, 297, 531, Skt *satyaka-* > Pkt *sacca*, see  
ND 596 a 15
- sāthi* 'sixty' num subst dir 81, Skt *śasthih* > Pā Pkt *satthi*,  
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >  
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātārūra* "seven times" adv 151, OG *sāta* + *tūra*
- sūtām* "groups of seven" subst dir pl 81, Skt *stūptakāni* > Pā  
*sattakāni* > Pkt *sattaām*
- sāthuh* "with" postpos 48, Skt *sārtha*, Pā Pkt *sattha-*, OG  
*sūtha* with inst sg term, cf M *sūthī*, see Bloch 418 a 30,  
ND 599 a 10
- sādūm* "with voice" subst inst sg m n 360, 372, Skt *śabda-* >  
Pā Pkt *sadda-* > OG *sāda* > MG *sad*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādhaim* pl 252,  
*sādhium* prist part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *sarpah*, Pā Pkt *sappo*,  
see ND 599 b 45
- sāmhai* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*  
obl sg m 296, 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,  
*sāmhai* loc sg 166, *sāmhī* dir sg f 11, Skt *sammulha-* > Pkt  
*sammulha-* ext in OG *sāmha* u, the dropping of *u-* is due to its  
use as a postpos see ND 600 b 40
- sāmhām* adj 15, 60, 165, prob gen pl of *sammulha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt  
new formation from v *samācarati* used as a lw
- sālibhadrūm* 'by Śālibhadra' subst inst sg m 87, lw Skt *śāli-*  
*bhadra*

- sādhue* "by ascetics" subst inst pl m 163, lw Skt *sādhu*  
*sāra* "essence" subst dir sg n 19, Skt Pa Pkt *sāra*-  
*sāhī* "having caught hold of" abs 449 Skt *sādhayati* > *sādheti*  
 > Pkt *sāhai*  
*sāmladai* "in the narrow" adj loc sg m 154, Skt *saṅkataka*->  
 Pkt *samladaa*, see Bloch 417 a 12 ND 595 b 33  
*sāmlha* "a beam" subst dir sg m 489, lw Skt *sākhā*, with a  
 wrong nasalization, or from Skt *śanku* (?)  
*sāmjha* "evening" subst obl sg f 203, 358 *sāmjhaum* loc sg 230,  
 Skt *sandhyā* > Pa *sañjhā* > Pkt *samjhā* see Bloch §§ 88,  
 107, 156, also p 418 a 4, ND 596 a 36  
*sāmbhalai* "hears" v 3rd sg pres 6, 233, 536, *sāmbhalaum*  
 pl 215, 216, *sāmbhali* abs 181, 215, 534, *sāmbhalivaum*  
 pot part dir sg n 7, 335, 466, *sāmbhalivā* obl sg n 271, 329,  
*sāmbhalivai* loc sg 43, *sāmbhaliv* pass 3rd sg pres 191,  
 Skt *saṃ + bhālayati* would give the OG word, but Pkt *saṃbhālai*  
 comes in the way, prob *sambhālai* is the source word  
*sāmsahai* "bears, puts up with" v 3rd sg pres 119, *sāmsahaum*  
 pl 68, *samsahate* > Pa *samsahati* > Pkt *samsahai*  
*sia* "what", "what sort of" pron and adj dir sg m 256, 429,  
*syā* pl 480, also obl sg 399, *sium* dir sg n 20, 29, 43, 44, 53  
 75 193, 211, 225, 265, 376, 377, 405, 436, 450, 481, 503, 529  
 Skt *kīḍṛsiha*-> Pkt *kīsio* or *lisio*, the dropping of the initial  
 syllable is irregular, cf *baisai*  
*sium* "with" postpos 16, 50, 114, 120, 222, 223, 362, Skt *sahitam*  
 > Pkt *sahiam*, the dropping of *-h-* is common in postpositions,  
 cf M *śi*, Bloch 422 b 33  
*siunela* "what thing soever" interrog indef pron dir sg n 505,  
 OG *sium + ela*  
*siṇagāra* "ornaments" subst dir pl m 331, Skt *śṛṅgāra*, as an  
 early lw  
*siva* "god Śiva" subst obl sg m 265, Skt *śiva*, Pā Pkt *siva*-  
*simhāsani* "on the throne" subst loc sg n 266, lw Skt *simhāsana*,  
 might be an OG word (?)  
*siṭarivā* "for teaching" caus pot part obl sg n 418, *siṭarivai* loc  
 sg n 361, Skt *śikṣayati* > Pā *siḷḷheti*, Pkt *siḷḷhai*, the prim  
 form *śikṣati* came to mean "to learn", so the causal was adopted  
 for "to teach", see ND 601 b 39  
*siṭa* "advice" subst dir sg f 76 101 155 375, Skt *śikṣā* > Pa  
 Pkt *siḷḷā*, see ND 603 a 28

- śīla* "character" subst dir sg n 251, Skt *śīlam* > Pā Pkt *śīlam*, MG *śīl*
- śīha* "a lion" subst dir sg m 60, obl sg 62 138, pl 60, Skt *śīhā* > Pā, Aśoka Gī, and Pkt *śīha*
- śīngī* "a sort of poi on" subst obl sg n 213, Skt *śīngī*, Pā *śīngīka*, Pkt *śīngīa*, see Bloch 142 a 4 121 b 32, cf Nep sin ND 605 b 10
- śīṅyām* "learnt" adj dir pl n 420, Skt *śīksulāni* > Pā *śīkṣitāni* > Pkt *śīl/huāni*, see ND 605 a 28
- sukumāla* "soft" adj dir sg f 87, Skt *sukumara*, a lw, with dialectical variation
- sukhe* "with happiness" subst inst pl n 129 153 188, 193, lw Skt *sukha*
- sukhadātū* "pleasant" adj dir sg m 451, lw Skt *sukhadāyī*, ext
- sukhāu* "happy" adj dir sg m 173, also *sukhū* 172, lw Skt *sukhī*, ext
- sugūli* "in good times" subst loc sg m 402, early Skt lw *sukāla*
- sugatum* "in a good state" subst loc sg f 168, lw Skt *sugatī*
- susthapanāum* "stability" subst dir sg n 116, lw Skt *svastha*, with *panaum*
- suhanā* "a dream" subst obl sg n 168, 170, 189, also *suhunā* 189, Skt *śobhanā* > Pā *sobhana* > Pkt *sohana* ext in OG *suhanaum*, MG *śōnū*, see ND 618 b 22
- suhāi* "is liked" v 3rd sg pres 532, Pkt *suhāi*, may be from Skt *subhayate* der *śubha*
- sūara* "a boar" subst dir sg m 267, Skt *śūkara* > Pkt *sūara*, also *sūra*, *sūrau*
- sūi* "sleeps" v 3rd sg pres 358, 365, *sūitauum* pot part dir sg n 378, Skt *stūpatī*, Pā *supatī* > Pkt *suai* > MG *sūte*, see ND 163 b 6
- sūladī* "sandal wood" subst obl sg f 230, 126, *sūkādium* inst sg f 92, Skt *śūkla* > Pā *sukla*, ext in OG with *-di*
- sūga* "aversion" subst dir sg f 321
- sūgīmanāum* "causing aversion" adj dir sg n 209, OG *sūga* (see above) + OG suffix *-āmanau*
- sūjhai* "is enlightened" v 3rd sg pres 253 512, (na) *sūjhai* 251; *sūjhataum* pres part dir sg n 239, *sūjhatām* pl 367, Skt *sudhyatī* > Pā *suyjhatī* > Pkt *suyjhai*, see ND 612 b 42
- sūdī* "a parrot" subst obl pl m 227 Skt *śūla* > Pā *sūla* >

- Pkt *sua*, ext in OG with *-dau*, *sūdau*, MG *sūdo*, see Bloch 423 b 28, § 55
- sūtahāra* "a carpenter" subst dir sg m 108, Skt *sūtradhara* > Pā *suttahāra* > Pkt *suttahāra*, see Bloch § 156, ND 613 a 38
- sūtā* "sleeping" adj obl sg m 472, Skt *supta* > Pā Pkt *sutta*, ext in OG *sūtau*, see ND 613 b 7
- sūdhā* "clean" adj dir sg m 253, Skt *suddha* > Pā Pkt *suddha*, see ND 614 a 30
- sūdhau* "pure, straightforward" adj dir sg m 371, 491, *sūdhā* obl sg 348, OG *sūdhā* (above), ext, see ND 641 a 30
- sūrā* "a boar" subst obl sg m 170, Skt *sūlara* > Pkt *suara*, ext in OG *sūrau*
- sula* "a pain" subst dir sg n 469, Skt *sūla* > Pā Pkt *sūla*, MG *sūl*, see ND 617 b 42
- sūvara* "a boar" subst dir sg m 168, see *sūrā* and *sūara* above
- sūmale* "with gentle" adj inst pl n 246, Skt *sukumāra* > Pkt *suumāla*, ext in OG *sūmālaum*, MG *sūālū*, see *sukumāla* above
- sevai* "practises" v 3rd sg pres 128, 171, 211, 225, 233, *sevaum* pl 44, 101, *sevalau* pres part dir sg m 108, *sevatām* gen pl 393, *sevaum* pot part dir sg n 400, *sevivā* obl sg n 408, Skt *sevate* > Pā *sevatī* > Pkt *sevai*
- sodhnaum* "cleaning" pot part dir sg n 378, *sodhatau* pres part dir sg m 296, lw Skt *sodhayati*
- sonā* "gold" subst obl sg n 494, 529, Skt *sāuvarṇam* > Pā *sonna*, *sonanna* > Pkt *sonanna*, ext in OG *sonaum*, see Bloch 426 b 30, ND 614 a 46
- sobhāga* "beauty" subst dir sg n 278, lw Skt *sāubhāgya*
- sohāmanā* "beautiful" adj dir pl m 167, Skt *sobhā* + *āpanaka*, see ND 618 b 21
- sokilā* "easy" adj dir pl m 182 See *doḥilāum*
- strīe* "by the women" subst inst pl f 331, lw Skt *strī-*
- sthānaka* "in the place" subst loc sg n 12 110, *sthānake* pl 21, lw Skt *sthānaka*
- snehum* "with love" subst inst sg m 140, lw Skt *sneha*
- spardhaim* "with rivalry" subst inst sg f 54, lw Skt *spardhā*
- stava* "praises" v 3rd sg pres 92, *stavai* pot part loc sg n 166, a verb made from *stātana* Skt
- stayamvarāmamdapi* "in the bower made for choice marriage" subst loc sg m 169, note a, prob a development of *-a* + old gen term *ha*



- hāṁ* "I" 1st pers nom sg 1, 21, 136, 193, 256, 317, 324, 377, 392, 480, also *hūm* 486, also *hum* 193, Skt *aham* > Pā *aham* > Pkt *aham*, *ahaam*, Apbh *haum*, the dropping of *a-* is irregular
- hadahada* "with a big noise" adv 316, Pkt *hada hada*, onomatopoeic
- hanai* "kills" v 3rd sg pres 106, 133, 161, pl *hanaim* 136, . *hanī* abs 133, . *hanatū* pres part obl sg m 463, . *hanu* past part dir sg m 136, *hanuyām* pl 329, *hanivā* pot part obl sg n 146, *hanū* pass 3rd sg pres 463, Skt *hanti* replaced by Pā *hanati*, Pkt *hanai*, see ND 636 b 5
- hananahāra* "one who kills" subst dir pl m 82, 168, *hanana* + *hāra*
- hathūāra* "weapons" subst dir pl n 281 469, obl sg n 452, also *hathīyāra* dir pl n 60, 146, cf Skt *haste karoti*, Pā *hatthe karoti*, Pkt *hathuyāra* See ND 630 a 25
- hatheli* "palm of hand" subst obl sg f 530, Skt *hasta* + *talikā*, Pā *hattha* + *tala-*, Pkt *hatthayala*, see ND 630 a 15
- harasiu* "pleased" adj dir sg m 353, Skt *harsita*, Pkt *harisia*, the OG word seems to have developed independently of the Pkt word, MG has *harakh*
- harinalau* "a prop name" subst dir sg m 108, lw Skt *harina*, ext with *lau*
- halāvai* "moves", "causes to go" v caus 3rd sg pres 311, 481, Pkt primitive *hallai* > OG *hālai*, caus Pkt *hallūvya-* (past part), OG *halāvai*, see ND 633 b 17
- halūāi* "lowness" subst obl sg f 502, also dir sg 427, Skt *laghuh*, *laghuka*, Pkt *lahua*, *halua*, OG *halū* (by metathesis) + *-āi*, see ND 633 a 41, 12
- halūkarmā* "of low deeds" adj dir pl m 170, OG *halū* + lw Skt *karmā-*, ext
- halūi* "by small" adj inst sg m 132, OG *halū*, ext *halūu*, see *halūāi*
- haraiu* "now" adv 322, see *hiva*
- hasai* "laughs" v 3rd sg pres 372, *hasaim* pl 490, *hasu* past part dir sg m 113, *hasivaum* pot part dir sg n 316, *hasivaum* inst sg n 79, *hasūvai* caus pres 3rd sg 372, *hasūvivaum* pot part dir sg n caus 316, Skt Pā *hasati* > Pkt *hasai*, see ND 631 b 41
- hamsapanaum* "the quality of being a swan" subst dir sg n 510, lw Skt *hamsa* + *panaum*

*hāda* "a bone" subst dir pl n 181, Pkt *hadda*, MG *hār*, for the discussion on its relation with Skt *asthi* see Bloch 428 b 32, § 168 See ND 635 a 44

*hān* "loss" subst dir sg f 28, 409, obl sg f 295, Skt *hānā* > Pā *hān* > Pkt *hān*, MG *hān* cf Bloch 429 a 1.

*hātha* "hand" subst dir sg m 159 pl 7 86, 186, 297 484, *hāthi* inst sg m 270, loc sg m 449, Skt *hastā* > Pā Pkt *hattha*, see ND 635 b 19, Bloch 429 a 4

*hāthiū* an elephant subst dir sg m 264, *hāthiā* obl sg 312, also *hāthiyā* 32 *hāthi* inst sg m 312, *hāthiē* pl 168, Skt *hastī* > Pā *hatthī*, Pkt *hatthi*, ext in OG, the -ī is occasionally lengthened in several cases prob on the analogy of *vānū*, etc, see Bloch 429 a 12, ND 635 b 45

*harar* "loses" v 3rd sg pres caus 211, Skt *hārayati* > Pa *hāreti* > Pkt *hārei*, see ND 637 a 20

*hālatām* "moving" pres part dir pl n 451, Pkt *hallai* > OG *halai*, see *halavar*

*hasa* a joke" subst obl sg n 224, *hāsām* dir pl 416, *hāsaim* inst sg 316, Skt *hāsaka* > Pā *hāsaka* > Pkt *hāsaa* > OG *hāsaum*, see ND 634 b 30

*hitūū* "beneficial" adj dir sg m 488, *hitūū* pl 539, also obl sg 451, 453, *hitūum* dir sg n 207, 267, 454, 455, 536, *hitū* loc sg n 329, 488, lw Skt *hita*, ext with -ūū

*hwa* "now" adv 230, Pkt *hwa*, an alternative form of *hwaum* See *hwaum*

*hwadām* "now" adv 12, 139 193, 215, 256 293, 295, 344, OG *hwa*, with *dām*

*hīadubalau* "weak of heart" adj dir sg m 187, *hrdaya durbala*, Pa *hadaya-dubbala*, Pkt *hnaa-dubbala*, ext in OG

*hīum* "heart" subst dir sg n 287, also *hium* 337, *hīā* obl 188, 475, *hīyar* loc sg 84, 470, also *hīyar* 271, 536, *hīyaim* inst sg n 78, 191, Skt *hrdaya* > Pa *hadaya* > Pkt *haya*, see Bloch 429 a 3, ND 639 a 12

*hīnau* "destitute" adj dir sg m 64, 348, 351, 405, 408, *hīnā* pl 346, 526, *hīnaum* dir sg n 426, *hīnām* pl 346, *hīnā* obl 343, *hīnar* loc sg 262; Skt *hīna* > Pa *hīna* > Pkt *hīna*, ext

*hīnapanaum* "disgrace" subst dir sg n 159, *hīna* + *panaum*

*hīnerar* "on the lower" adj compar loc sg n 262, Skt *hīnatara* > Pkt *hīnayara*

- hīṃga* "asafœtida" subst obl sg f 125, Skt *hinguḥ* m > Pa Pkt *hingu*, see Bloch 423 a 32, ND 638 b 10
- hīmdai* "walks" v 3rd sg pres 355, 362, 379, (na) *hīmdaim* 354, *hīmdaim* pl 423, 525, *hīmdiraum* pot part dir sg n 378, 523, *hīmdū* pass pres 3rd sg 13, Pkt *hūmdai*, see ND 638 a 25
- hūi* "is, becomes" v 3rd sg pres 11, 15, 23, 30, 45, 82, 98, 111, 115, 116, 132, 141, 159, 184, also *hūi* 197, also (na) *huum* 185, 200 239, 240, 242, 292, 355, 489, pl 42, 50, 60, 92, 119, 160, 199, 317, 321, . *hau* imperat 3rd sg pres 54, 93, also *hu* 59, 543, *husiu* imperat fut 3rd sg 183, *hūi* abs 429, also *hūi* 399, *hūta* pres part (unenlarged) 25, also *huta* 129, also *hūata* 282, also *hauta* 109, *humtau* pres part dir sg m 6 25, 31, 36 64 67, 76, 101, 108, 116, 128, 131, 133, 146, 160, 164, 172, 196, 207, 220, 251 254, 259, also *hutau* 90 96, 109, 106, 376, also *hūtau* 351, *hūmtā* pl 388, 461, also *hūtā* 33, 42, 44, 49, 59, 69, 136, 216, 217, also *humta* 286, *hutaum* dir sg n 53, also *hūtum* 44, 126, also *humtaum* 21, *hūmtām* pl 213, 329, 420, also 34, 205, 213, 290, 420, *hūtām* gen pl n 2, 110, 213, 290, 329, *hūtā* obl pl 533, *humtaum* inst sg 18, 200, 270, 544, a'so *hūmtai* 199, *hūmte* inst pl 169, 285, also *hute* 532, *hūmtai* loc sg 39, 103, 151, 178 193, also *hūmtaim* 55, also *hutai* 85, 136, *hūi* dir sg f 14, 147, 162, *humtūm* inst sg f 32, also loc sg f 416, *hūu* past part dir sg m 2 85 106, 151, 195 458 187, 512, 531, *hūā* pl 110 179, *huum* dir sg n 17, 81 *hūi* dir sg f 39, *hūiraum* pot part dir sg n 95, also *hūiraum* 457, Skt *bharati* > Pa *bharati* *hoti* > Pkt *hoi*, *hoai*, see Bloch 430 b 1, ND 641 a 1
- haunahāra* "that which is going to be" subst dir sg n 101, 481, and f 291, *havana* + *hāra*
- hraiṇ*